PRACTICVE THEORIES:

OR,

Votiue Speculations

VPON

Abrahams *entertainment of the three Angels.*

Sarah, *and* Hagars *Contention.*

Isaacs *Marriage with* Rebekah.

Iohn Baptists { *Natiuity or birth* / *Decollation or beheading.*

S. Peters { *Calling.* / *Confession.* / *Denyall.* / *Repentance.*

Vpon { Sauls *Cruelty.* / Pauls *Conuersion.*

By IOHN GAVLE.

LONDON:
Printed by *Thomas Harper*, for *Robert Allot*, and are to be sold at his Shop in *Pauls* Church-yard at the signe of the Blacke Beare, 1630.

2/7

With verses.

Skegg's copy, the only one cited by Lowndes, fetched £1. 1. 0.

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To the right Honourable,
Robert, *Earle of* Lindſey, *Lord High Chamberlaine of* England, *long Honour vpon earth, and in Heauen, Glory euerlaſting.*

Moſt Honourable Lord:

A Tendrell, planted in your ſoyle; yea, graffed in your Garden, watered with your dew, cheriſhed with your Sunne; after ſome ſmal growth, is (notwithſtanding an

vnhappy Remoual) bold to returne you Fruit. Once was it, when I had a perſwaſiue Faith, in a deſtination to your Lordſhips Seruice: neuertheleſſe cannot the iniurious Diſtance, and diſcontinuance of Time and Place (other cauſe, I truſt is none) forbid mine vtmoſt deuotion thereunto. In a weake manifeſtation whereof, I now preſume to ſacrifice this ſimple Offring of mine, to your honourable Name: Confeſſing it worthleſſe; beſeeching

that

hat it may bee bettered
y your Worth. So
leaſe it your good
Lordſhip (together with
ny Duty) to take notice
f mine Endeauours
erein: You ſhal ſee ſum-
ned vp in their ſeuerals:
n old hoſpitaller, kind-
y entertaining his new
inde of Gueſts: they
earfully accepting their
ut needles cheare. Two
f one ſex, agreeing one-
y to be Mothers; and yet
s Mothers moſt diſa-
reeing. A couple com-
ing together, to nature,
nd the promiſe: with a

yoke, ſo wiſely & orderly vndergone; that it prooues not a more neceſſary, then delectable yoke. A man, borne a Prophet, and more then a Prophet: a Prophet, dying a man, and viler then a man. A Diſciple taught his duty; confeſſing what he was taught; denying what he confeſſed; Recanting what he denyed. The wicked graſſation of a Tyrant: and Saints admired tranſlation. All is (I confeſſe) vnworthy your Lordſhips Name, or Notice; as being but a

ſmall

ſmall thing, and occaſionall; Time (I hope) and fauour, may bring it as well to a Method, as to a volume:

Should I now commemorate your Noble Aunceſtours, and religious; predicate your own vertues, & hopefull Progeny; it would be, but to light a Candle to your Sunne. I cannot ſpeake, but (as the world knowes) vnder your deſert. Better were I to ſay nothing; then not accordingly. Beſides, I would be loath to loade your Lord-

yoke, ſo wiſely & orderly vndergone; that it prooues not a more neceſſary, then delectable yoke. A man, borne a Prophet, and more then a Prophet: a Prophet, dying a man, and viler then a man. A Diſciple taught his duty; confeſſing what he was taught; denying what he confeſſed; Recanting what he denyed. The wicked graſſation of a Tyrant: and Saints admired tranſlation. All is (I confeſſe) vnworthy your Lordſhips Name, or Notice; as being but a

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ſhips Modeſty; which (I know) can content you, with the conſcience of your Worth. Let the World (that hath known your Coſt, Care, Toyle, Hazard) praiſe you; it ſhall be mine, to pray for you. That to your owne Merits, Honours terreſtriall, may be repayed you: and for the onely merits of Chriſt, Glory celeſtial vouchſafed you. So vowes

Your Honours moſt humbly deuoted Seruant,

IOHN GAVLE.

Ad minùs vulgarem, ſeu literatiorem paulò (quàm pro linguâ vernaculâ) Lectorem.

Deus bone! quàm multifariæ (nefariæ penè dixerim) Mortalium hæ Mentes? Adeo in contraria eunt Homines ſtudia; vt hic illi, huic ille, non vultu ſanè quàm Sententiâ diſſimilior. In dijudicandis ſemper, ne vnus quidem, qui non eſt & alius. Quaſi diſcernere, non eſſet niſi diſſentire: ne nullum

videatur, solum illius erit Arbitrium. Solum, inquam, aut diuersum? peruersum immò, & malum: De industriâ facit, id est, Malitiâ; vt in deterius semper vergat trutina. Vt vt erit Meritum; nigrum solummodo addit Calculum: Ne non intelligeret; quod non condemnaret. Ingenium, quò quidem acrius, eò & acutius: Nec solidum vllum putat, prater rigidum illud Iudicium. Verum enimvero, priusquam morosa hac, & sternutantia; nutantia (rogo) illa, aut vaga, paulisper vide Capita. Nunquam minus, sacra istiusmodi, & chara; quam cum conueniunt, conueniunt. Est enim sensu forte; consensu nequaquam, quod accedunt. Hic illius, huius ille, semper refragatur Sententiæ. Dat

vnus

vnus Album, alius Nigrum profert: Et cui hic Calculum duntaxat, aut Limam; ille vnguem omnimodo, & Lituram. Candidè interpretatur hic totum; hic nihil non cauillatur: Alius adprobat, quod & alius damnat: Nec eidem, de eodem, datur semper idem sentire. Breui dicam, et planè; Iudicant plerunque homines, pro occasione, affectu, opinione; pro ratione rarò, aut cum delectu. Censent plerique omnes, prout est temperamentum corporis, potius quam animi iudicium. Pro examine haud determinant, et consideratione; sed pro impetu certe, & libidine. Est q; hoc modo, pro arbitrio, arbitrium. O varias, nec non vagas, & vanas, ergo & iniquas, Mentium has Lances! Heu! quâ temeritate vacillat, quâue

iniuriâ

iniuriâ vergit animi illa statera? Vnum sunt (ne nescias) Bonum, et Verum: Quorsum iam de illis aliud atq; aliud Iudicium? Num simul variè datur constituere, et verè? Levitas profecto illa animi et temeritas; mentis non perspicacitas, non acumen. Futilis est fallax q; illa mentis -- umbra; quâ è plebe quilibet malè consulit, malè iudicat: Simplex tantùm et solida illa Mens animi; discretivam dico rationis facultatem. Non tantum Bona à Malis, sed etiam tolerabilibus; Neque Vera â Falsis tantùm, sed et probabilibus, perbelle nouit distinguere, prudens Rationis facultas: Quæ omnia malè admiscet, aut ineptius secernit, cæcus opinionis sensus. Nostis, nostis, vos auriti magis, et (vt nil dicam de

bardâ

bardâ prorsus, et nesciâ examinis turbâ) vos, quam pro plebe literariâ, magis oculati: Nostis (inquam) Multum in multis excæcatum, Prudentiæ huius (nempe disceptatricis) Oculum: Fatuatum item Gustum, aut Palatum; Facem extinctam, Lancem iniquam, obtusum Aculeum, et hebetatum valde Acumen. Ecæteris animi dotibus, seu Dei Opt. Max. donis; ista ipsâ acie homines minus valemus. Pollet aliquis intellectus capacitate, memoriæ tenacitate, ingenij dexteritate, sermonis item elegantiâ; Iudicij haud ita acumine. Quisque tamen (heu quanta est hominum licentia) modestè parum, immo proteruè nimis hanc Trutinam præsumit sibi; Librandi etiam illam arrogat libertatem. Ab imis

sub-

subsellijs, quàm petulanter summum scandit Tribunal? vel mediocriter doctus; iamq; primus ille arbiter: Quum non, aut quod non satis capit, carpit nimis: Eius enim est dum non aduertere, praeiudicare. Attentionem fortasse desideras; ecce, ecce Iudiciolum! Scalpere tantum nouit ipse, et quarit Limam: Gnomonem accipit et Regulam; artis licet expers, nec non operis ignar. *Sed heus tu (te enim alloquor) Mime, aut Mome! Quid tibi Graculo, cum hâc chordâ? Asino (vt aiunt) cum hâc Lyrâ? Tali cum Speculo (perspectiuo scilicet) ecquid rei est caco? Maiora, Maioribus; aliena alijs mittito: tu (vt tuum est) intus te quare. Tibimet esto aliquando Iudex, alios qui iudicas. Attamen*

men ipse, alibi Lynceus cum sis oculos vt quid seponis domi? Hem Critice hypocritice! intus ego et in cute te noui; teque tibimet tuis (quod aiunt) coloribus, equidem depingam. Hypocrita, eijce prius trabem ex oculo tuo, & tum perspicies, vt eximas festucam ex oculo fratris tui. *Larvatus ades, o pessime omnium Histrio! et quam ineptè agis personam illam (Iudicis nimirum) quam induis? Sycophanta! sub zelo tuo, id est, velo pietatis, vt improbũ agis? sub iustitiæ, iniquũ, veritatis, mẽdacẽ; seueritatis, nugatorẽ; cõscientiæ, temerariũ; scientiæ, ignarũ? Monstrum epicænum! pendulus ipse, pensiculas; inter veritatem et mendacium, laudem item et vituperium, sæpius hæsitas; inter Iudicium et Opinionem, scientiam et insci-*

tiam, fluctuas; eomet ore calidum, frigidumue sufflas; manúq; eâdem Cretam, et Carbonem portas; neq; pro re, sed pro tempore, das sententiam; et mutas. Æque ac anser sibilans, aut serpens; in occulto tua concoquis, tua euomis venena: et tacito nescio quo murmure, et iniquo; quo clandestino, et nefando susurro, calumniaris. Neminem ferè rodis, præter absentem, aut ignorantem: nec est à facie, cuius famam turpiter collutulas. Sin coram (vt Canis) latras aliquoties; vah malùm! mordacis et rabiosæ loquacitatis virus quomodo effundis? Non de aliquo, aut cum aliquo tibi sermo; nisi contra eum: Neq; hoc nisi merum (quod in alterius dicis vitiũ) tuum dico conuitium. Laudem forsan alicuius edis, et meritũ;

sed

ſed ægrè, ſed malignè: vt modicæ quadam laudis præfatione, dein magnis tantum vituperijs viam tibi præſtruas? Laudas et taces; laudas, et excipis: inuidâ quâ quidem reticentiâ, quâ exceptione iniquâ, ſic totum (vaſer) in ſuſpitionem vocares. Cucurbitula tanquam, et Hirudo; Nominum, Operumue, vitioſum ſugis ſanguinem; prauoſq; ſolummodo abducis ipſe humores. Apage, Muſca vilis, et improba; quæ (flores præteriens, et fructus) Factorum, Dictorumq; ſordes, et vlcus teris tantum, et attrahis. Cedò Cynice! aliena crimina, tuoſne meliorant mores? alieni errores tuum (putas) nobilitant Iudicium? Erras profectò, vel toto cœlo erras; ſi propriam laudem, in alterius vituperio

rio quæris: si quod cares merito, arrogas obloquio. Vecordiam alienam evulgas, aut ineptiam? tuam prodis: Iudicas tu alios; te alius: vnus, dum de alio, tertius de ambobus pronuntiat. Præterea, carpenda (Critice) negligis; negligenda carpis. Quid nisi Culicem excolas; *dum syllabarum anceps, rei æquitatem, verbi laqueo capis: dum quampiam minus cautã sortè particulam (prædunculus) rapis: Nec non in vocabuli cuiusuis Latebrâ Calumniæ ansam quæritas: et verborum sensu, et corde neglecto; de veste tantum litigas, et velo. Denique Zoile (tu qui in publicum quemq; Laborem, pusillus, arietas; ad obuium item Splendorem, obscurus, hebescis) in Rebus, nescio, quid mali est, quod agis; in Libris puto*

puto, Vatem agis, non Lectorem: etenim, sensum affers, non accipis: Alterius semper intentionem, pro tua opinione, metiris; metiris? mentiris sanè: eius enim scopum, ex tua mente fingis; nec non (quasi Nasus cereus, plumbeaq; Regula) Authorem ipsum loqui prout lubet tibi Cauillator, facis. Sed quorsum ista ego? Proh dolor, vt dicam! Non penitus me fugit, quod nugantes, nescio quos, susurrones maleuolè submurmurant. Obtrectatores (audio) istiusmodi (quibus non in culpis, sed in moribus, et in artibus Calumnia) non solum Hæreseos, sed et (dictu nefas) Blasphemiæ, horrendas tentarunt inurere mihi maculas. Calumniarum heu ferax ævum! Hæresin egone Maledice! egone Blasphemiã?

Tuis

Tuis forsan verbis; sensu nequaquam meo: Scelus apage vtrumque: Dedit cautiorem (spero) mentem; mentem mihi meliorem (gratias Deo) Deus. Præcocem dicito (vt sumus multi) Iuuenem; Tyronem (si voles) aut erronem, sciolum item, subrusticum, crassum valde, & incultum, tenuem omnino, & ieiunum; en, mi amice, confitentẽ habes reum. Nihil grande est in me, fateor; præsertim hoc æuo dignum nihil. Non sum nescius quam multa sunt in nostris, vel iuuenile pectus redolentia: Faue precor, saltem aut ignosce; Doctrinâ possum, simul et Ætate consenescere. Raptim itidem in meis multa fateor, et retortim: De industriâ feci, et pro meo more; vt in quâuis fere sententiolâ aut incipias ipse, aut desinas.

ſimas. Quæ autem (vt hauſi) tanquam hæretica damnas, et blaſphema: aduerte quæſo, et Hyperbolica tantũ eſt audacia. Sin aliud quid piam erit, (quod abſit) et peius; vt liberè moneas, moneo. Coram argue, nec clanculum obtrectes, Nolim, vt mihi ſim Suffenus; nec, Simiæ inſtar, proprios ita oſculor catellos; vt meis craſsè indulgeã; quin vt veritati primitùs concederẽ, veritate penitùs acquieſcam. Rectè ſi mones; ecce, non ſolum audio, ſed et muta: Sin mordicus (vt ſoles) me laceſſis; ad hoc, quicquid eſt (ſcito) bene iamiam occallui. Et ſatis hoc tibi (præuaricator) ad monitionem; ad vlteriorem vero calumniam, plus ſatis. Ad vos vero iam tandem (omni quâ poſſum reuerentiâ) me confero, Iudices etiã integerrimos,

Lecto-

Lectores nec non benignos: ad cuius solidioris iudicij Solem, caligo omnis errorum; scilicet, quicquid est in Rebus fuci, in Verbis fallaciæ, euanescit. Vt Prudentiæ irrigamini satis latice: ita et Clementiæ bene madescitis vos succo. Trutinatis cuncta in æquilibrio; nec ex impetu terminatis, sed consilio. Nostis vosmet falsa refutare, obscura luminare, salebrosa leuigare; erratis autem condonare. Eia agite, et (vt vestrum est) quæ opus sunt, corrigite. Est enim vt emendetis, illud; non vt exprobretis. Fœlix Lima! tam longe quandoquidem à calumniâ: Quàm Lydius vester Lapis, contra Theonianum dentem, nullum sanè vnquã tutius Patrocinium. Non vos clam est, quomodo Vitilitigatores isti, nihil non in inuidiam

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æuo;

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æuo;

æuo; nolo (quod difficile est non dicere) tragediam maligni temporis aperire. Dico tantum et doleo. Publici, aut Priuati, cum sincerè omnia et circumspectè dicimus, et facimus; non tamen (vt hoc æuum est) morsum effugimus. En quâ gratiâ agimus omnes, quo præmio scribimus, quo pretio laboramus! Ad me præcise; pro præterito tantum, morsus deprecor, et calumnias; in posterùm, (dum aut Ætas iubet, aut Authoritas) nescio quidni prohibeam. Et vt Poeta,

Auson. Interea arbitrij subiturus pondera tanti,
Optabo, vt placeã; sin minus, vt taceã.

Practique Theories:

OR,

Votiue Speculations,

VPON

Abrahams *entertainement of the three Angels.*

AS it was not good for Man to bee alone, without an helpe: So neither is it, to bee not alone, without God. For men to meet, and God not amongst them, this were to

throng, not to assemble; to swarme together, rather then accompany one another. Except the diuine instruction, and it is (at the best) but an humane confusion: Societies are but tumults, if Religion be a stranger. Vnlesse God couenant with vs, what helpe haue we that wee so conuent amongst our selues? Who can best order, but he who first ordained the societies of men? And accordingly (to speake now of natures first associacy) who so fit to be a Father of a Family, as *the Father of the Faithfull?* Euery soule (whether nature hath borne him, or money bought him) that weares the Liuory on his backe, as a seruant to *Abraham*; must also carry thy Couenant in his flesh, as one so to God. And his no small prayse was it, God was so well perswaded of him: *I know him that hee will command his Sonnes and his houshold after him,*

Gen. 18. 19.

that

they keepe the way of the Lord, to doe righteousnesse and iudgement. Euen honest Masters will looke to instruct, as well as imploy their Seruants: A godly Master especially will seeke to haue his seruant as himselfe; Godly I meane, fearing God, as well as reuerencing Man. Considering, he is a Seruant, yet a man; a Seruant, yet a Christian, a Seruant, yet his fellow-seruant. He hath hired but his body vnder him; his soule hath the same Lord together with him. It is a Godly Masters choyce, *Who so so leades a Godly life, hee shall bee my seruant.* There are vnhappy Masters, and vprofitable, that thinke their owne seruice lost in Gods, that grudge to hire for God, that neuer could finde in heart to spare Wife nor Childe, nor Man, nor Maide, nor Oxe, nor Asse, to doe God a good dayes worke. Shall an humane bondage debarre mee of my

Psal. 101. 9.

Christian liberty? should I so obey man, as thereby to disobey God? Rather would I suffer and it were, a bored eare in an *Abrahams* seruice, though for but food and rayment: then but abide the third part of a triple apprentiship, vnder a *Labans* slauery, though for three parts of his Goods increase:

While *Abraham* was scarce yet *the Heyre of the world*; hee now was (as it were) the Master of the world. The world in his loynes was scarce hoped for, when the world in his house was had already: More then hundreds of seruants had hee, when not yet a Sonne. Seruants hee had many, and trusty; no doubt, all well instructed, and accordingly imployed. Each one had his office, and so hee did his duty. We reade of *the Steward of his house*, but (for what wee know) hee was his owne Porter: for *hee sate in his*

Rom.4.13

Gen.15.2.

Gen.18.1.

Tent

Tent doore himselfe. Yet sate hee not there as a Porter, to examine euery commer, but to expect any Passenger, therefore sate hee there. *Abrahams* yeeres were now but infirme, and the weather at that instant extreame; and many his seruants fitter for such a purpose then himselfe. Yet commits hee this courtesie to none: Kindenesses are cold in the conueyance, when but offered at the second hand. His guests shall gather their entertainement from himselfe, and therefore thinke them the welcommer, because of his owne inuiting. His it is to inuite, whose to entertaine. Waters are better in the Fountaine, then the Channell. What need the Feete be sent anone, when now the Head may speake. Hee that would haue mee his guest, I rather would he should command me himselfe, then intreate mee by another. I take it for more

heart and honour, that he doth propound, then that he ſhould conuey mine inuitation. *Abraham* bids his gueſts himſelfe: it is he that intreates them, whom he would intreate. He beſt may bid, in whom it is moſt to receiue. Wiſedome at once made ready her Feaſt, and called together her Gueſts, *Come and eate of my meate, and drinke of the Wine that I haue drawne.* I thanke my Sauiour, he hath himſelfe both ordained a Feaſt for mee, and withall himſelfe inuited mee to the Feaſt.

Pro. 9. 5.

Now was it noone-tide, an vſuall time for repaſt and reſt. You would ſurely gueſſe the old-man but drowſie after dinner, and looke to haue him napping on his Couch, or nodding in his Chayre. Nay, but (kinde-heart!) he mindes more then himſelfe. Either hee ſtayes for others to dine with him, or would haue others alſo to dine

after

aſter him, or rather ſeekes for ſome to dine before him. It was now the height of the ſunne, *and heate of the day*; a time when men would both be iourneying, and wearied in their iourneyes. The heate of the day, the fitteſt time to entertaine ſtrangers in, for they would now moſt need refreſhment. There is an aptneſſe to all things, and a due time for euery duty. Our beſt actions are more laudable, becauſe ſeaſonable; and then moſt acceptable, when moſt opportune. It is no courteſie to bid a man eate, when his belly is full: nor is it thankeſworthy to doe a man an vnneceſſary office. Hoſpitality ſeekes not whom to ſurfet, but refreſh; and therefore takes her time when to feede, not cloy. What call yee it, to ſurcharge mens ſuperfluities? this is Charity, to relieue the neceſſities of men. He that will onely bid me eate after dinner,

Gen. 18 1.

I will thanke him as much, as though I did; and but doe as much as though I thankt him.

Not onely is *Abraham*; doore open for any to come in, but he sits there besides, lest any man might passe by. True Hospitallers are ready not onely to admit, but inuite their Guests. It is not enough that strangers are not neglected, but this is it, that they are intreated. That is charity indeede, not onely to take, but euen seeke out occasions to doe good. And now while *Abraham* sits so vnder the shadow of his Tent, whether naturally, to shield his body from the ayres, then vehement iniury; ciuilly, to spye out Passengers, the expected obiects of his entertainement; or religiously, to contemplate vpon Gods present benefits, or future promises: now what a wondrous vouchsafement! The

Lord

Lord loath to let ſlip ſo fayre an opportunity, clad in pilgrims weedes, preſents himſelfe on the ſudden as an obuious gueſt to the expectation of ſo hearty an Hoſte. God takes his opportunities to vtter himſelfe to his Saints and Seruants: And while (perhaps) wee thinke not on him, approaches vs in that manner we thinke not of. *Abrahams* eyes were fixt to a ſolitary meditation; yet can thoſe rolling organs no ſooner remoue their ſtation, then behold good company at hand: *He lift vp his eyes and looked, and loe three Men* aloofe before him. Euen in the twinckling of an eye, God giues vs occaſion to doe good. Who ſo wayts to doe well, cannot long want matter to worke vpon; the Head, or Members ſtill adminiſter opportunity to his expectation. Now ſees *Abraham* on a ſudden, what his eyes haue ſo long wayted for. Hee

Gen.18.2.

creepes not vnder the couert of his Tent, as one that would haue his eye as farre from inuitation, as his heart is from entertainement. Nor sits he still as a Porter in his Tent doore, to demand their businesse, ere hee admit their entrance. He stickes not to stirre out, for a wet shooe, or a sun-burnt face. No weathers extremity can so iniure his body, as their now omission would his minde. Wherefore (to let them know they are not come, ere welcome) hee not onely tarryes to expect them, but with like alacrity, and celerity, *hee ranne to meet them* God intrudes not, where man inuites not: Neither is he then a guest, saue vpon intreaty. His gifts are of more worth then to come vncalled. He may wel misse of Grace, that onely sits him downe to expect her. My Soule! when the Bridegroome commeth by thee, see thou carelesly stay not for

for him: but (ſhewing readineſſe, euen beyond ability) doe him this honour, as to goe out and meet him.

And muſt he himſelfe needes goe meet them? Why firſt ſends he not forth his ſeruants to ſee who they were? to inquire whether they were friends, or foes, neighbours, or ſtrangers, vnknowne, or of acquaintance? to aske who they are, and whence; what they intend, and whether they would? Freehearts are plaine poſitiue, little inquiſitiue, or not at all. Charity is alwaies more bounteous, then curious: and Hoſpitality is not ſo buſie to examine, as ready to entertaine. It is the common vſe (I know) to queſtion, rather then relieue. I had rather miſſe ſuch an ones kindeneſſe, then anſwere his obiections.

But I maruell not ſo much that *Abraham* goes ſo to meete them, as that hee *bowes* ſo to ſa-

lute

lute them. In all likelihood hee ſhould rather haue lookt for that office from them, then done it to them. He was at home, and a Lord in attendance; they but trauellers, and (as trauellers vſe) but meane in appearance: he graue and gray-headed; they (as Angels appeare vſually) but yong to ſee to: Hee one to entertaine them; and they ſuch as might be beholden to him. And yet, as if hee had ſeene and knowne them to haue beene more ancient and honourable then himſelfe; and they as ready to doe him the kindeneſſe, as he them: while he would be beneficiall, as if hee were bound to be thankefull; *hee bowed himſelfe to the ground.* Many are proud, though but to inuite; *Abraham* is humble, euen to entertaine. Others thinke they haue highly merited in the offer of a kindeneſſe, or endeauour; he betokens how much hee

Gen. 18. 2.

he is obliged, if ſo his courteſie may but be accepted. A man i not hoſpitable, vnieſſe humble withall. Better not relieue, then therefore to contemne. To boaſt them beholden to him for his cheare, this were to ſpill it in the boſomes of his gueſts. No vnkindeneſſe, to a kindeneſſe boaſted, or vpbraided. I hate to haue roaſt, and be beaten with the ſpit. It could not but ſticke in my ſtomacke, that were ſo caſt into my teeth.

Abraham ranne towards men, but meets with Angels: that of purpoſe, this at *vnawares.* God honours and rewards good workes in his Saints, beyond both their knowledge, and expectation. Eſpecially, Hoſpitality hath this honour; who takes in Strangers, hath God his Gueſt. Hee that bids thus accept of all perſons without acception, vrges this as a ſufficient recompence for ſuch their

their coſt and courteſie: *Be not*
Heb. 13. 2. *forgetfull to entertaine Strangers, for thereby ſome* (meaning *Abraham* here for one) *haue receiued Angels vnawares.* How honourable are the hoſpitable, whom euen Angels haue graced with their preſence? *Abraham* was wonted to relieue men, and therefore worthy to receiue Angels. Had he not done that duty, this honour had not beene vnto him. Becauſe he beſtowed on them that needed; Hee will alſo accept, that needs it not. In as much as he did it to one of theſe little ones, he takes it as done to him: and will therefore haue him ſo doe to him, as he did to one of thoſe little ones. *Abraham was called the Friend of God*: Neuer was there (as is vſuall amongſt Friends) the like familiaritie betwixt them, as now when God ſate, and ate with
Iam. 2. 23. *Abraham.* Ah that old world, and innocent! they vnawares enter-

entertained Angels in Men: Oh this our euill age, and inhoſpitable! wee wittingly in men exclude Saints. They thought better, indifferently to admit the bad, then ignorantly to neglect the good: we would rather, then admit any, neglect all. Our age I call it, and inhoſpitable, wherein euery man is grudging of his owne, and enuious of anothers. No man is now inuited, but to his owne coſt: none entertained, but to his much reproach. Mens hearts, and harbours, are ſo cold, makes Angels keepe at home. God is rather refuſed in a ſtranger, then a ſtranger receiued for Gods ſake. O all ye mercileſſe men! looke whom ye neglect, nay deſpiſe rather in the Stranger, Traueller, Poore, and Needy. You now thruſt him from you with rebukes, that ſhall once tell you to your ſhame; *I was a a ſtranger, and ye tooke me not in.* Mat. 25. 43.

He

He shall then iustly barre heauen gates against you, whose bowels of compassion were so cruelly shut against your Brethren.

Yet taking a narrow view of these his wished and welcome Guests, he not onely beginnes somewhat to perceiue that his men are no worse then Angels; but also one of his Angels, no lesse then God. It was He came now in the shadow, that after was to come in the substance of the flesh. *Abraham* now saw him somewhat with a fleshly, whom hee wholly saw with a ghostly eye. He said it certainely of this day more then others, and next to that Day indeed;

Ioh. 8. 56. *Abraham reioyced to see my day, and saw it, and was glad.*

Abraham ranne toward Three, he worshipped but one Three he saw, and but one hee called his *Lord*. The high and holy Trinity is here well assimu-

lated,

lated, but (I thinke) little intented: may hence be intimated, but cannot be here presented.

The good Guests were modest, it was therefore *Abraham* was so earnest. Because they were bashfull, ought hee to bee obsequious: and therefore to bow in the offer, lest they might blush in the acceptation. That they might not blush to be beholden, hee confesses himselfe fauoured: *If I haue found fauour in thy sight, passe not away I pray thee from thy Seruant.* It is many times a fauour to take, as to doe a kindenesse: Nor at all times lyes the fauour in the office, but interpretation. The hospitable thinke them fauoured, when they may but fauour; and conceit they giue not, but receiue. For indeed, he hath the benefit himselfe, that doth it to the deseruing. I will confesse my God fauours mee, that hee will but daine to accept my duty. Gen. 18.3.

It

It is not good to be proud in doing good. See what an hearty, not haughty inuitation! he salutes reuerently, and inuites with humility. *My Lord, passe not away, I pray thee, from thy seruant.* To haue done it (as they vse) in a pride, or humour; had beene enough to haue made them not onely refuse, but distast his kindenesse. But *if I haue found fauour in thy sight*, sayes hee; as if the whole were but their vouchsafement: and as if himselfe did no more but his duty, he sayes; *Therefore are yee come vnto your seruant.* True patterne is he of hospitality: with what expedition, reuerence, cheerefulnesse, doth hee meete, salute, inuite? And yet (Free-heart!) makes hee cold complements, the least part of good entertainement. How he takes himselfe highly fauoured in the acceptation of his so humbly proffered seruice? Wee haue no

Gen. 18. 5.

worth

worth before God, but goe all by fauour. This is to finde fauour in his ſight, that our duties are accepted before him. It is a great bleſſing of God, where Grace is vouchſafed a daily gueſt, for there is a continuall feaſt. Her entertainement is euery mans grace and fauour, was neuer any mans diſaduantage or diſhonour. I will therfore ſweep mine houſe, dreſſe my meate, draw my wine, ſpreade my table, decke my chamber; and accordingly ſeeke and ſue vnto her: If I haue found fauour in thy ſight, paſſe not away, I pray thee, from thy ſeruant.

How faine, and fairely hee would inſinuate with them? Any wayes to perſwade them to take his kindeneſſe. *Let a little water, I pray you, be brought, and waſh your feete, and reſt your ſelues vnder the tree: And I will bring a morſell of bread, that you may comfort your hearts, afterward yee ſhall* Gen.18.4. 5.

shall goe your wayes. Trauellers (he knew) were both hungry, and hasty: Some refreshment (he intimates vnto them) is not onely requisite, but ready for them; he promises them, they shall not stay long for a little; and since they came but to him by the way, hee will not so stay them, but that they may goe their way. The Angels came purposely to fire *Sodome*, yet all agree to feast with *Abraham* by the way. God is ready at once to fauour the good, and plague the bad: can together heape iudgements vpon the vngodly, and shew mercy vnto his Saints. Mercy and iudgement are in his right hand, and in his left. Lord let my Soules be, not the Goates, but the Sheepes Seate, and Lot.

The mans modesty offers his Guests a pittance; *a little water, a morsell of bread:* but his bounty performes it with abundance,

Cakes

Cakes and butter, and milke, and the Calfe tender and good. He inuites them onely to a modicum, that his guests might not gather by him, they should bee chargeable, but rather welcome to him. A good man will say well, and doe better: and is one that alwayes intends more good then he vtters. Humility instructeth to thinke the worst of what we are: and so modesty, to speake the least of what wee haue. Discretion offers courtesies with the least, albeit shee intends them with the most. But (alas!) vice is vertues ape. Complement, the worlds Fashion-monger, is growne into fauour: Her guise is also to mince out her inuitations to a morsell, when she places her Guests to a superfluity of messes. Were my seate at her table, I know not whether I could rather commend her courtesie, or complaine of her curiosity: seeing I dis-

discerne, not, whether it be after her owne prodigality, or for my welcome.

The rude and churlish refusall of a well profered courtesie, argues plainely either ignorance, or immodesty. *Abraham* requests his vnexpected, and scarce yet perceiued great strangers (no lesse would hee haue done, had he found them, as yet he thought them meaner) to be pleased to *wash*, *rest*, and *eate* with him; for each purpose offering them Water, a Tree, and Bread: And all this not offered, ere accepted; *So doe as thou hast said.* How ready is Gods Spirit to imbrace the good motions of our hearts entertainement? He that stands at the doore, and knockes ere wee are ready to open, will doubtlesse, (when wee willingly set ope our gates to receiue him) not refuse to enter. O be thou open thou euerlasting doore of my heart, that the

Gen. 18.5

the King of glory may come in?

Abraham himselfe was now but a stranger, and yet he entertaines strangers. Hee that had not an house wherein to lay his owne head, affords his Guests a Tree to rest vnder. God loues a cheerefull giuer, though but according to what he hath. The Widdowes Mite he esteemes a Talent: And measures what we doe, oft times, by what wee would, as by what wee ought. God had respect first to *Abel*, then to his offering: and here, first to the Person, and therefore to the Place. Where God holds possession of the heart, hee refuses not to dw'll vnder the meanest roofe. Poore Cottage was it, scarce beseeming a man! and yet (behold) is thus thought worthy God. O God! whose Throne is Heauen, and the Earth thy Foot-stoole, what house shall I build for thee, that dwel-

dwelleſt not in Temples made with hands? Dwell thou in me, with mee, let all that I am, and haue, bee the place of thine abode: poſſeſſe thou together with my ſoule, this her earthly Tabernacle, her houſe of clay, vntill her time of flitting be: then let her dwelling be in thee, with thee, to eternity.

And why vnder a Tree? was that an embleme of a houſe not made with hands? Nay, nay, the myſtery is more then ſo; Man had ſaucily preſumed to eate of Gods Tree, and God now graciouſly vouchſafes to eate vnder mans Tree. He that now in a ſhadow, ſate eating mans meate vnder the ſhadow of a Tree, was after in ſubſtance, lifted vpon the ſubſtance of a Tree, and himſelfe made meate for man. Thou that didſt eate vnder the Tree of weake refreſhment! Oh feed my ſoule with the fruits of thy Tree, the

the tree of Life.

While he but expected them, his face was vpon them: hauing now inuited them, he turnes his backe. Hee first made all haste towards them; but now (mee thinkes) it is from them, that he hastes so fast. Because hee is secure of their acceptation, is hee therefore negligent of their entertainement? Nay, but the same man he was, when *he ranne to meete them from the Tent doore:* the same man was he, when *hee made hast into the Tent.* With like alacrity he but takes leaue to goe before, to fit and furnish things accordingly. Indeed in all offices, men are forward at first; but when it comes to it, who so backward as they? I haue known many offer kindely, and repent their kindenesse: and seene how hot they haue beene to inuite, but cold to entertainet

Gen.18.6.

No sooner are the strangers come to rest them vnder *Abra-*

hams roofe, then loe! what ſeuerall offices of good hoſpitality are ready to attend them. Husband, Wife, Seruants, with heart and hand, all haſten to their ſundry and conuenient imployments. It is a well ordered Oeconomie, where all doe their duty. *Abraham* runnes to the fold, the Seruant haſtes to make ready the Calfe, and *Sarah* is buſied about her meale. Not hee in the houſe, which is not working, or willing to worke. Each one does all he can to giue content. Our preparation and prouiſion, when it is with the beſt, and at the moſt; is yet too ſlender to giue God a welcome. When Grace will harbour her within my breaſt, there is not a member of my Body, not a power of my Soule, which ſhall not bee the willingly deuoted Seruant of her entertainement.

The firſt diſh is but a preparatiue to the feaſt, *water to waſh*

their

their feete. Hereby is he equally testifying his own humblenesse, as intending their refreshment. Humility is both the foundation and crowne of Hospitality. Where the heart stoopes not to wash the feete, scarce stretches the hand to feede the stomacke. Pride euer was Pittyes aduersary: Who can at once commiserate, and contemne? yet (such are the disguised euils of the dayes) how wonted is it with men, to scorne, and relieue together? No Succour now a dayes, but with some reproach: Therefore must a man bee abased before them, because hee was beholden to them. To be beholden (I see) is not onely to sell his liberty, but to lose his esteeme.

Proud *Simon* bad Christ to dinner, but gaue him no water to wash his Feete: Christ had rather be honoured, then fedd: Shee therefore that did the last, Luk.7.

had the reward of both. God regards our lowlineſſe, hee needes not our reliefe. My Sauiour is come from a farre to visit my Soule; the whole diſtance betwixt Heauen and Earth will not meaſure the length of his iourney. I will in one act ſhew my ſelfe lowly; and intend him glorious: I will waſh his feete with my teares, rather then hee ſhall ſhake off their duſt as a witneſſe againſt mee, as Him; *Thou ganeſt mee no water to waſh my feete:* or as againſt them, *I was a ſtranger, and ye tooke me not in.*

Luk.7.44.
Mat.25.43

One is waſhing, another kneading, another dreſſing, and each one with haſt; yet not more haſte then good ſpeede. Well ordered Families, haue well appointed Offices; and they ſupplyed by thoſe both diligent, and ſucceſſefull. *Sarah* makes her Cakes in the Tent, *Abraham* fetches a Calfe from the Fold:

A Calfe, not as it came first to hand, or as hee could finde in heart to bestow; but *a Calfe tender and good.* Our choyse seruices are but meane offerings, to welcome God withall. Hee is well worthy the best, that giues vs all. What can wee thinke too good to giue him, that can giue him but his owne? *Caine* bad God to the barren fruit of his ground, and was reiected together with his cheare: *Abel* inuited him to the fat of his flocke, and the Lord had a double respect, to *Abel*, and to his Offering. I will chearefully giue God the best that I haue, who gratiously giues mee the best that I can be.

Gen.18.7.

By this, the Fatteling is killed, the Dinner prepared, all things are ready; and loe! God is come vnto the Feast. Behold here and wonder! The Lord is become as one of vs: Diuine Maiesty is come downe from a

Throne, to take vp a ſeate at an humane Table. God is content to be like Man, that Man may be like God. Ah my good Lord! thou cladſt thy ſelfe in the ſhamefull and miſerable ragges of my Humanity; to cloath mee in the gratious, yea glorious robes of thy Diuinity. Thou didſt eate, drinke, ſleepe, weepe with mee; that I might neuer hunger, nor thirſt more; but reſt, and euerlaſtingly reioyce in thee.

What? Doth the Lord eate Buls fleſh, or drinke the bloud of Goates? Hath hee neede of the Oxe from the ſtall, or the Sheepe from the fold? Doth hee hunger, that filleth all things with his bleſſings; or if he be an hungry, will hee tell it to man? when all the Beaſts of the fields, and Cattles vpon a thouſand hils, are his to kill and eate? God eates, and eates with *Abraham*, and can as eaſily diſpenſe with

with the corporall nutriment he receiues; as with ſuch ſubſtance, he now aſſumes. Their Bodies they now tooke, were brought to nothing, and ſo was their Meate. Spirits neuer eate of neceſſitie, ſometimes of diſpenſation. God now eates, not of hunger, and for his owne refreſhment: but of good fellowſhip, and for the others ſatisfaction. Not that nature in himſelfe had thereunto an appetite; but becauſe Grace in the other had ſo cheerefully beſtowed it. Yet oftimes will God ſtoope to the act of our nature; that we might reach to the works of his Grace. Lord! thou that didſt put on the ſhape of my image, renew mee (I pray thee) according to the likeneſſe of thine owne; that as thou haſt once liued, moued, and beene in me, ſo may I alſo in thee, world without end.

Abraham is ſuch a Seruant to ſtrangers, that he neglects to be

Lord in his owne houſe. He that had others to waite vpon him, will himſelfe waite vpon others. And though he commit the care of his owne prouiſion to his Seruants, hee will ſee that his Strangers be prouided for himſelfe. An ordinary Hoſte will ſit ſtill, and command his ſeruants: the Patriarch himſelfe will giue attendance to his gueſts. Both his cheare, and ſeruice is at their command; ſo willing is hee to vndergoe both the Charge and Office of their entertainement. Whether it were Cuſtome to all, or rather Courteſie to them, hee turnes Seruitor the while, and waites vpon the Table. Hee ſits not with them, hee ſtands but by them; *He ſtood himſelfe by them vnder the Tree, and they did eate.* The Godly man refuſes no office, whereby to giue God attendance. Hee thinkes him then higheſt promoted, when hee doth

Gen. 18. 8

doth him best seruice. Oh that I were worthy to stand by my Table, while my Lord eates with me, or to kneele at his Table, when I eate him.

A free heart, and yet but frugall cheare. *Cakes*, and a *Calfe*, *Butter* and *Milke*, are at once the first and second course. He bids not spare their stomackes, and breathe awhile from the first dish, to expect more sumptuous fare in the next: at once they see their cheare, and haue their welcome. *Abraham* will feast in frugality, let *Dives* glut in superfluity. Saints Feastings ought not to bee so dainty, as wholesome. Let the world alone with this vanity, reiecting sobriety, to wallow in excesse. *Abrahams* cheare was, though frugall, yet hospitable. Who would haue thought, to haue found such entertainement vnder an Oake? How many are there, build great *Babels* for their honour, and yet

her ſtately pillar yeelds not the like reliefe to ſtrangers, as the leaſt branch of this homely Tree? Both (methinkes) agree not; ſuch curious Harbours, ſo careleſſe hoſpitality. In my pilgrimage, I would rather chooſe to lodge vnder *Abrahams* Tree, then ſhroud within the hard and bare ſtones of the goodlieſt Pallaces, which beare an aſpect of ſo fayre promiſes, and are fraught with the furniture of ſo ſmall performance.

The Gueſts are now ſufficed; their Hoſte alſo ſhall be ſatisfied. The Men haue thought, and are agreed, how to requite his courteſie. No man euer entertained God with loſſe. Who euer gaue him a dry morſell, which he requited not with an honey-combe? Who giues him a cup of cold water, which hee rewards not with the water of life?

Abraham alone hath attended

on the table, but (the Guests would see, and thanke their Hostesse) he must call in *Sarah*, that she together with him, may gather vp the shot. And where is *Sarah?* not gadding abroad as a Gossip, but within doores, like a good Huswife well busied in her Tent. While the Woman is calling, or comming, 'meane while the Men haue thought; What more then wonted kindenesse is it, they haue receiued at their hands, themselues but strangers to them? His whole Family, Ciuilly, how ordered? Religiously, how instructed? And who shall doe thus when *Abraham* is layd in his dust? Hauing thus pondered, thus also haue they promised: To hold vp his fathers House, and Hospitality; *Sarah thy Wife*, (say they) *shall haue a Sonne. Abraham* for the kindenesse of Hospitality, receiues the blessing of Posterity. Tis pitty indeed, but good

Gen. 18. 10.

good Hospitallers should haue after them to vphold their Houses. And it proues true for the most part; no Families so fruitfull, as the cheerefull. The houses of the Hospitable are commonly continued in the same Name, and Kinne: while the Niggards stocke, and stile ends vsually in himselfe.

Sarah (they say) *shall haue a Sonne.* The saying is on the one side heard, & laughed at, & yet beleeued: on the other it is said, and confirmed, and accordingly effected. They are sufficed to see to, and these well rewarded. And hauing thus made a cleare boord, vp they rise, for why, part they must. Though they haue all seene, aud blest him by the way; yet they are some of them for another place and purpose. And now (that he might doe them all the offices of hospitality) he who had earnestly inuited them, cheerfully trea-

ted

ted them, dismisses them courteously; and seeing they wiil needes depart, himselfe will *goe with them, to bring them on the way*. O God! what good Graces of thine haue I seene here (euen with admiration) in this one Saint? Faith, and Hope, and Charity; all lodged in the breast of *Abraham*. This in thee, that for a Sonne, the other towards thy Saints. Because *Abraham* did once the office of entertaining Angels vpon Earth, hee therefore hath the honour of receiuing Saints now in Heauen. Had he not been found to haue receiued the Angels vnder his Tree, he had not beene said to haue receiued *Lazarus* into his bosome. Thou God of *Abraham*, *Isaac*, and *Iacob*! Haue pitty (I pray thee) vpon the Soule of thy seruant, a *Lazarus* poore and naked: Send her now reliefe from, vouchsafe her euer rest i, *Abrahams* bosome.

Gen.18 16

Luk.16.22.

The

The Monodie
OR,
Soliloquie.

WHilst on a day,
a true free-hearted Saint,
Set ope his doore
and sits there to espy,
What strangers with
his house he might acquaint;
Forthwith behold
what guests approach him nigh.
My Soule! this Lesson
would be vnderstood,
Who waites, ne're wants
fit season to doe good.

He forthwith hyes
to meete, salute, inuite;
With equall speede,
courtesie, cheerefulnesse;
If so he haue
found fauour in their sight,
They will accept
so willing readinesse

My

My Soule! if thou
wouldst treat so worthy guest,
With hast and heart
goe bid him to thy Feast.
He met with men,
they're Angels, he salutes;
'Tis God, whom he
invites to be his guest:
Preheminence
alone he attributes
To him, in case
of his so high request.
My Soule could wish
this lesson oftner read;
Who takes the Members,
oftreceives the Head.

Poore Cottage had he
scarce beseeming Man,
Yet made meete harbour
for these Powers divine:
Thither forewends he
with all speed he can;
Bids kill, and dresse,
for why his Guests must dine.
My soule observes
one choyce in heavenly Grace,

If

If she the Person
likes, she likes the Place.

No sooner are
they come within his roofe,
Ere one brings water
for to wash their feete:
The tendrest of
a beast that cleaues the hoofe
A Second cookes,
a Third what else is meet.
My Soule! it is
the praise of Hospitality;
That entertainement
does not passe frugality.

Yet 'tis good cheare
the homely house affords,
And greater then
whereof his guests had need:
(Fayre Palaces
haue had worse furnisht boords)
Yet so suffic'd
they giue him worthy meed.
My Soule full willingly
would entertaine
So great a guest,
that's thus receiuid with paine.

Practique

Practique Theories:

OR,

Votiue Speculations,

VPON

Sarah and *Hagar*.

SOone as *Abraham* came into the land of *Canaan*, GOD then made him this promise, *vnto thy seede will I giue this land*: yet saw hee no seed of his, after hee had now beene long in the Land. *Seauentie yeares old, and

Gen 12.7.

*Gen. 12. 4.

and odde was *Abraham*, before he came thither; and before that, *Sarah* said to be barren: Ten yeares after he came there, might they both agree to vse their owne meanes, yet misse of Gods end: Hee must stay nigh twice tenne after that, ere hee set an eye on the promised seed. God does not many good things on the sudden; that so hee may exercise the patient abiding of the Saints. Now of a long time receiued he nothing of the Promise, but words onely: No thing was yet done, according to what was said: And the longer, the more vnlikely, seeing to such an act euery day seemed more vnapt then other. God will haue his many times to beleiue him beyond their Reason, to expect him beyond their Times, and to trust him beyond their Meanes. Gods promises are not alwayes so soone, as sure, nor so palpable to vs, as possible to him.

* Gen. 11. 30.
* Gen. 16. 3.
* Gen. 21. 5.

himselfe. He slowes his promises on purpose, not that hee loues to prolong the content, but examine the patience of his Seruants. He the rather deferres yet to doe it, that so they may see, what they want themselues; where to haue what they want; how to prize what they haue. Possesse I my soule in patience, long look't for will come at last: My Sauiour was long promised, before he came; and hath promised long to come againe. Oh let me haue Faith in his first, and Hope in his second Comming!

God not onely did withhold *Pharaoh*, and *Abimelech* from *Sarah*, but of a long time, with-held *Sarah* from *Abraham* himselfe: for so shee saith, *The Lord hath restrained me*. She said not so to her Husband, as did another after her; *Giue mee children, or else I dye*; but *The Lord* (sayes she) *hath restrained mee from bearing of Children*: confessing

Gen. 16. 2

Gen. 30. 1

ſing the cauſe ingenuouſly, not asking ſo inconſiderately, as if her Husbands had beene the fault. The other grew importunate at the power of the Instrument, but ſhe reſts ſatisfied with the Lord of Natures will; and ſince it is his pleaſure, is content to diſpenſe with her owne deſire. It is good to aſcribe to God, as authour of his owne worke; and not to impute to Man, that is not in his power. God is the Maſter of nature, and man but the inſtrument to worke withall. Concerning whatſoever ſeeds, it is not in him that ſoweth, planteth, watereth, but in God that giueth increaſe. How fondly doe they impute that each to other, which God hath granted to neither? murmuring at their mutuall impediments, not conſidering the primarie cauſe. They thinke it ſufficient that God hath coupled them, but thinke not who hath with-

with-held them. It could not but glad me, to be multiplyed amongst others, nor shall it but content me, to be stinted to my selfe. I would not willingly vndergoe that yoke, to want that fruit. ('Tis but comfortlesse, not to inioy the reward of his labour.) Yet were it so, would I not so irke it; considering in such a case, whose leaue, and strength it is, that must both bid, and helpe vs to worke our owne. It was thought a great reproach of old, to be coupled, and not increased: I thinke it not so now, but rather a lesse cost, and care. There was then a want, to inherit, and vphold: but Men are now so many, as that they burthen and consume a World.

Sarahs faith in the Promise was not so sound as *Abrahams*; he still trusted to the power of the Author, she now lookes to the likelinesse of the meanes. Say she was not doubtfull of the

Pro-

Promiſe, yet is ſhe diſtruſtfull of her ſelfe; *The Lord* (ſhe ſayes) *hath reſtrained me.* Shee complaines the Lord hath ſhut vp her wombe; Hee beleeues, that neuertheleſſe God can make his owne way. Hee reſpects Gods omnipotence, while ſhe deplores her owne impediments. *Abrahams* Faith was more then *Sarahs*, yet neither was now enough. They haue heard the Promiſe once, and againe, and both haue beleeued it, but labour both of the like Diſeaſe. Hee is not perſwaded whether the promiſed Seede muſt bee Natiue, or Adoptiue; whether out of his Houſe, or from his Loynes, and ſo makes proffer of his Seruant vnto God; *One borne in mine houſe, is mine heyre*; And ſhe no leſſe doubtfull in the like, offers her Handmayd to her Husband; *I pray thee goe in vnto my Mayde.* Shee hath long expected the promiſe in her ſelfe, yet now

Gen. 15.3. 16.2.

ſhe

ſhe doubts whether it may bee accompliſht in another. *Abrahams* (ſhe thought) the Promiſed ſeede ſhould bee; but what knowes ſhee, that it ſhall be *Sarahs*? Shall her Barrenneſſe debarre him not onely of all Offspring, but of the Promiſe alſo? Rather then *Abrahams* Houſe ſhall fall downe vtterly in her, ſhe will preſently be built vp in another. So they be but borne to *Abraham*, *Sarah* will make them hers; ſince ſhe cannot, another ſhall; *The Lord hath reſtrained me; I pray thee, goe in vnto my Maid.* This had beene too much for to ſuffe-, or conſent to, and yet ſhee is the firſt that both counſels and intreats vnto it. Mee thinkes, conſidering her caſe, ſhe ſhould then (as others now vſe) rather haue ſuſpected ſuch a thing, then her ſelfe ſuggeſted it; and ſo hee with ſmall intreaty, haue attempted it. But (ſo is it with faithfull, and happy

py yoke-fellowes) neither is the one incontinent, nor the other iealous.

A Womans reason direct; *The Lord hath restrained me, and therefore goe in I pray thee.* For why? Restraint argues not vnpossibility; were she yet restrained, yet was shee not quite denyed: Nor, had shee beene vtterly debarred, was that other therefore to bee so imployed. Her reason was weake, it followes not, because God had with-held her, he therefore did exclude her; Her Meanes bad; the promised Seede was not to bee multiplyed by adultery, or (if not so) by Polygamy. Onely her End was good, to build vp her selfe in Children, and them also in the promise. Neither is it sincere, nor safe, to imploy bad meanes, though to a good end. It was (no doubt) their sinne, to inuent and adde this their own way, and euill; though (very like)

like) to a good intent. It had beene better to haue quite wanted issue, or else to haue yet expected it. Rather should they haue consulted with God about the vse of the meanes, then thus vnaduisedly haue gone together amongst themselues. The best of men may meane well, and yet may erre in the meanes: and the wariest ayme well, and yet wander in the way. I should thinke it a matter of bad consequence in manners, to draw their practise to example: such their weakenesse is no warrant of mine: shall I doe euill, that good may come thereof? God forbid. It is but accidentall, that good can come thereof, but that is absolutely euill that I doe. That I doe euill, is onely in me, but it is from another, that good can come thereof.

The woman (without doubt) was somewhat diffident of the Promise, more impatient of the

Time, but most preposterous in the Meanes. Neuertheleſſe (ſee a Womans wit and will!) is ſhe inſtant, if not impatient to haue the Man hearken to her aduiſement: And what is it to importune, if not ſo to intreat him? *Goe in, I pray thee, vnto my Maid.* *Sarah* here to *Abraham*, meethinkes, ſomewhat reſembles *Eue* to *Adam*: She allures her Husband to taſt one fruit forbidden altogether: and ſhee alſo to another, at leaſtwiſe vnallowed. So oft and eaſily are Wiues wont to draw on Husbands to inconuenience; A Woman was made for mans Helpe, but ſhee proues his ſnare. The ſtrongeſt and wiſeſt haue beene vanquiſhed, and deceiued by a Woman; So I may but ſhunne a Womans allurements, I will not ſcorne euen a Womans aduiſe.

Gen. 16. 2.

The Myſtery is more obſeruable, then the Hiſtory here inui-

inuitable. The Maid was giuen to be fruitful before the Mistresse, the Bond-woman before the Free-woman, *Hagar* before *Sarah*; so was the Law giuen before the Gospell. *These are the two Testaments*, the Old namely, and the new: That went before in Time, and Order, but was not before neither in Nature, nor Honour. Though *Hagar* is first admitted according to the flesh, yet *Sarah* is onely aymed in the Promise. Though the Law was first propounded, yet the Gospell was intended. Blessed bee God, *Wee are not children of the Bond-woman, but of the Free.* I am no slaue, but a Sonne: and I thanke my God for it, that I am borne to Liberty, not Bondage; that I am in the Gospell, not vnder the Law; that I am not strictly bound to Doe, and Liue; but rather plainely taught to belieue, and be saued.

Gal. 4.24.

Gal. 4.32.

We are told together of the

Maids Name, and Nation: *Hagar, the Ægyptian. Ægypt* (belike) was first thrall to *Israel*; *Hagar* is *Sarahs* Hand-mayd, though *Israel* afterwards became bond to Ægypt. Diuine wisedome oft times suffers his childrens prerogatiues to be obscured, and their priuiledges so debarred, that themselues haply become seruants to such, as were chiefely destinate to their Seruice: and are there forced to obey, where they ought rather to command. While the *Israel* of the Church includes mee, and the *Ægypt* of the world incloses it, I will count him but a slaue vnder me, that is not a fellow-seruant with me. And if euer it so fall out, that hee doth violently stoope vpon me, to exact what hee should render, and vsurpe where he should obserue. While my necke must bow to his yoke, and my backe couch vnder his burden, my heart (maugre all opres-

Gen. 16. 1.

oppreſſion) ſhall groane after the Liberty of the Sonnes of God.

Sarah and *Hagar* are cohabitants: The Bond-woman and Free are conioyned, the rather that they may be diſtinguiſhed: They come together, that they may be put aſunder, and yet conſiſt not one without another. It ſo fareth with the Church of God, as with the Body of man, as with the Houſe of *Abraham*: all haue life, ſtrength, growth, in a proportionall compact of remitted contraries. One ſtands in the compoſure of Hot and Cold, another in the relation of Bond and Free; another in the mixture of Good, and Bad. Fiſh, and Soyle, in one Net; Wheate and Tares in one Field; Corne and Chaffe in one Barne: ſo are *Sarah* and *Hagar* in one Houſe of *Abraham*; ſuch are Grace and Nature, in one Church of God, in one Soule of man. Though I

be Wheate, yet must I not bee weeded out, but reaped vp, from among the Tares. Till the time of my Harueſt, let me be with them, ſo I be not of them. Grace and Nature, I muſt not thinke but that both will be remaining with me, till ſuch time as I be ſeparate from both.

The Miſtreſſe is not ſo ready to offer, but the Mayd as forward to be giuen, and the Maſter as willing to receiue. It was not for ſatisfaction of luſt, but procreation of children, they all ſo agree together: And therefore, *Abraham* takes *Hagar*, not as an Harlot, but as another Wife. Another Wife? He meant no more Wiues then one, eſpecially at once, when he ſaid, *They twaine ſhall be one fleſh.* This was not according to Gods Inſtitution; nor was it yet againſt any one of his Commandements. The Law (which expreſly forbade Adultery, Polygamie, and the

Mat. 19. 5.

the like) was not yet written. *Abraham* then did not ſo much tranſgreſſe, he only did foreſtall the Law. No doubt it was a fault, though tollerated, and that not for luſt, but procreation. Vſe in thoſe times had brought ſuch a perfection to Polygamie, that it now was ſcarce counted an infirmitie; nay, a dignity to be plurally vxorious. Thoſe ſinnes which corrupted cuſtome hath drawne out beyond the reach of conſcience, in moſt hearts (and eſt ſoones the beſt) finde none, or weake reſiſtance. Then ſins a man oft and eaſily, when he does not ſee he ſinnes. I ſee, Man is worſe, then he is aware. And not more ignorant of his being, then being euill. All ſins are neither reached by a blinded vnderſtanding, nor rendred by a dulled conſcience. Till I bee able to know my ſelfe, and ſins, further and better; it ſhall be my exclamation, *Alas! who knowes* Pſal. 19. 12

how oft he offendeth? my Acclamation, *Oh cleanse mee from my secret faults!*

Abraham and *Hagar* are gone together. And now the aged Sire that had layne so long barren in the bosome of a loyall wife, prooues suddenly fruitfull in a lesse lawfull bed. God keeps the one still barren, for a further blessing, makes the other sooner fruitfull, to a greater shame. If *Sarah* had done this to proue him, she might soone perceiue, his was not the impediment. *Sarah* makes the motion, *Abraham* goes in, and so *Hagar* conceiues; & conceiues (be it said of the best of that brood, in respect to the Promise) 3. Monsters at once: one in her wombe, and two in her heart: there *Ismael*, here ingratitude, together with contempt: this to her Master, these against her Mistresse: And the last two (as brats both of an vnlucky, and vntimely birth) both

both borne, so soone as the first is conceiued: *When she saw that she had conceiued, her Mistresse was despised in her eyes.* *Sarah* is her Mistresse, yet *Hagar* dares disdaine her: *Sarah* dispossest her selfe of that bosome, shee plac'd her in; yet notwithstanding *Hagar* is vnthankefull. The Handmayd in condition, thinks her selfe now Mistresse in Conception. Whether she vpbraids the others Barrennesse, or boasts her owne Fruitfulnesse, arrogates a reuerence to her selfe, or denyes her obedience to the other; one way or other, her Mistresse is despised in her eyes. A seruile lightnesse cannot apply it selfe to prosperity, neither can inferiour dispositions vse their Fortunes as they ought, How readily such mindes are rapt aboue themselues? scarce lifted vp, ere puffed vp: let them but grow to be better, and how soone they forget their Betters.

Gen. 16. 4.

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Gen. 16. 4.

It is euer a badge of a base mind, to waxe insolent (albeit through inward, much lesse outward Gifts) against either Superiours, or Benefactours. I could here pitty poore *Sarahs* case, but that (I see) she is beaten with no other then her owne rod. It is that Minion, whom her owne hand would needes set vp, in whose eyes she is so despised. Euill counsell (I haue heard) is worst to the counsellor: And selfe-doe, selfe-haue (may I bee iudge) is as farre from deserued pitty, as iust complaint.

So vile impudency (thinkes *Sarah*) can neither alone breed in, nor burst from a seruile breast She maruels an vnderling should be capable of so high contempt. And hereupon iealous of some further cause or countenance; she accuses her Husband together of the crime, whereof her Handmayd was conscious alone. As if none had done

done it but he, she layes it all on him: *My wrong be vpon thee, I haue giuen my Maid into thy bosome, I am despised in her eyes, the Lord be iudge between thee & me:* So oft are rash Passions mistaken in their accusations: Such also is a Womans anger, and impatience. I should here almost grow angry at a Woman, and so thus would I censure her words. In all that was vttered, was a Womans impatience, imprudence, immodesty, and (in some part) impiety. Impatience, in being so rashly prouoked against an Husband; Imprudence, in falsely imputing the fault; Immodesty, in vpbraiding him with her benefits; Impiety, in willing God to witnesse an vntruth.

Gen.16.5.

Say the Man had beene no wiser then the Woman, here had beene enough, if not to separate, yet set them all at oddes. This causes priuate contentions, when

when all are foolish together: And this keepes vnity in a Family, when one or other see their times, and turnes to forbeare, or beare. The Good-man heedes not so much the bitternesse of his Wiues words, as yeelds to the weakenesse of her Sexe. And so, while the weaker vessell thus vents her foming rage and rashnesse, he loath to adde one sparkle to her fire, in a soft answere onely, turnes her ouer to take punishment, where she receiued offence. *Behold, thy Mayd is in thine hand, doe to her as it pleaseth thee.* *Hagar* is another Wife to *Abraham*, neuertheless is she *Sarahs* Maid. *Sarah* before had giuen *Hagar* into *Abrahams* bosome, as *Abrahams* Wife: *Abraham* now againe deliuers *Hagar* into *Sarahs* hand, as *Sarahs* Maid; *Behold thy Maide.* Neither would *Abraham* (like a chast Husband) goe in vnto *Hagar*, till

Gen.16.6.

Sarah

Sarah had giuen her to his bosome: nor durst *Sarah* (like a dutifull wife) doe ought against *Hagar*, till *Abraham* had restored her to her hands; *Thy Maide is in thine hand, doe to her as it pleaseth thee.* It is leaue enough to let a Woman haue her will. Euen weake hands will not now want violence to stretch to a seuerity, in the vindication of a priuate wrong. She now (whether through violence, or authority) *dealt roughly with her.* Neither is *Hagars* fault precisely expressed, nor her punishment. One way or other she had despised her Mistresse; and her Mistresse (one way or other) dealt but roughly with her. *Hagar* had despised *Sarah*, not acknowledging (perhaps) that she was now her Mistresse: and *Sarah* dealt roughly with *Hagar*, making her know (it is likely) she was yet her Maide. She dealt so roughly indeed, that for feare

of

of her hands, therefore fled she from her face. If nature will dare to insult ouer grace; my Free-women shall likewise learne to deale so roughly with this Bond dame; that shee may at leastwise rule her, if not be rid of her.

Ere now (no doubt) both *Hagar* had offended her Mistresse, and *Sarah* chastised her Maide; yet for all that, fled she not before. A little liberty makes a seruile condition, but the rather impatient of subiection. She had now borne a Seruants punishment, but that she was brought to a Mistresses conceit. Rather will she breake the reins, then bow vnder the yoke: And (as is wont with Seruants) turne Fugitiue, rather then be made submissiue. Yet neither hath she long, nor fare wandred in obstinacy, ere that (as she is summoned) she returnes in humility. Aduersity is no lesse then ad-

aduertiſement to all: But the rod of correction eſpecially, is the ſlaues rule of inſtruction. Slauiſh people are taught beſt, when they ſmart moſt for their learning. I had rather my ſeruile Affections ſhould ſmart to learne vnder my ſoule in this world, then my ſoule ſhould learne to ſmart for them in the world to come.

Now *Hagars* time growes neare, in which neceſſity would enforce her to lay downe her load at his feet, by whoſe helpe ſhe had ſo readily taken it vp. The Bond-woman hath conceiued iniquity, and ſhe brings forth ſhame. Now begins ſhe to groane for him, for whom ſhee might both ſigh and bluſh afterwards. Loe now a Man-child ſo like his Mother, that (ſaue his ſhaping) had nothing of his Father. The Free-woman is yet barren, when (behold) a Brat is ingendred vnto bondage. The wicked

wicked bring forth ſinne to a numerous generation, but the Godly are dead to ſuch a wombe. Let me rather be accurſed in this Barrenneſſe, then be bleſſed in ſuch a Fruitfulneſſe.

But now at length, reioyce thou barren that beareſt not: Smother no longer thy ſecret laughter of Diffidence, breake forth into an open laughter of Admiration. It hath beene ſaid, *Sarah ſhall haue a Sonne:* and not ſaid, but done; all is come to paſſe as was promiſed; *Sarah* hath now done all the offices of a Mother; *Conceiued*, and *Borne*, and *giuen Sucke*. The wombe that was dead, hath conceiued; the wombe that was cloſed, hath borne; the Breaſts that were dryed, haue giuen ſucke. Therefore gaue ſhe ſucke, to make it manifeſt, it was ſhe indeed that both Conceiued, and Bare. The Hand-maid is the

Gen. 18. 10.

Gen. 21.

firſt

first Mother in euent, and according to the flesh: but the Mistresse is the first and onely Mother in ayme, and according to the promise. Hers was the former, but this the better brood; hers the more hasty, but this the more happy seede. The world commonly beareth, while the Church is barren. Fruits of the flesh are more easily abundant, then those of the spirit. At length notwithstanding, as this mother of the faithfull, so the mother of vs all, becomes though slowly, yet happily fruitfull. And at each birth of euery Babe, there meetes to make merry; the loue of a Father, the care of a Mother, the ioy of Brethren.

When *Hagar* had but Conceiued, *Sarah* was despised in her eyes; but though *Sarah* hath Borne, yet is *Hagar* no whit viler in her esteeme. The wicked are proud of Gods least gifts, to thinke

thinke better of themselues: the Godly are humble in the best, to thinke worse of none. I will neither enuy another, because of his gifts, nor disdaine him because of mine owne.

Sarah and *Hagar* are vnder one roofe, and both bring forth: So are Grace and Nature in one body, and both beare fruit. The one will not be idle, the other not well busied. The Spirit and Flesh will haue in vs their seuerall Times and Works. Their daily strife assures me, that neither is the best I doe, perfectly good; nor the worst, totally euill.

The bond Brat of *Hagar*, proud of his many yeares prerogatiue, waxes daily not more old, then euill. Like bird, like brood; the Sonne treads in his Mothers steps: his Mother despised her Mistresse, and he derides his Brother. The wicked easily scorne and contemne those gifts in

in the Godly, which themſelues were neuer capable of. He that was borne after the Fleſh *mocked* (ſaith *Moſes*) *Perſecuted* (ſaith the *Apoſtle*) him that was borne after the Spirit. Why might he not at once doe him both ſcorne and harme? He mocked, he perſecuted, nor was he more offenſiue in violence, then deriſion. With what difficulties are the godly companions to the wicked, as being their infected, or afflicted mocking-ſtockes? If I muſt be a brother to ſuch Dragons, might their ſtings rather ſmite me, then their poyſons annoy me.

Gen.21.9.
Gal.4.29.

As *Iſaacs* Father had weaned him from his Mothers breaſts, ſo would his Mother from his Brothers company. She feares his companion will either corrupt, or wrong him; for why already ſhe hath ſeene *the Sonne of Hagar mocking*. How mocking? and was that ſo much? He

He now discouered some euill against his brother in sport, which he might doe him in earnest afterwards: Or might so play with him, as a Cat with a Mouse; which dallies a little, but deuoures at length: Or might vpbraid him with his Mothers old age, and long barrennesse, might so deride him, as that he (forsooth) should be the promised seede; might boast himselfe the first borne, and therefore his Fathers heyre. While *Ismael* is thus laughing *Isaac* to scorne, with no lesse derision to the Promise, then indignation to his person: *Sarah* (as Mothers care is tender, and frequent) is readily sensible of her Sonnes abuse. Such is the diuine Prouidence, who hath euer had a watchfull eye euer her childrens wrongs: She sees, ere we suffer, and heares ere we complaine. Be I persecuted and oppressed, it sufficeth me (to ease my

my Passions, and arme my Patience withall) I know, neither are couered, his Iniquity, nor my Iniury; neither the Hurt is done me, is hidden, nor the wrong he doth.

If *Ismael* begin so soone to mocke *Isaac*, *Sarah* feares hee will euen supplant him at length. *Abraham* and she, both are well stricken in yeares; if they should dye during his minority, what then would he doe vnto him? Wherefore, to preuent the worst, rather then he shall diuide the inheritance with his Brother, she seekes and sues to diuide the Brethren: *Cast out this Bond-woman and her Sonne, for the Sonne of this Bond-woman shall not be heyre with my Sonne Isaac.* She but saw him mocking, and she cryes, cast him out: Not onely sees the abuse, but cals for iustice; *Cast out this Bond-woman and her Sonne.* So also Gods Prouidence not onely be-

Gen. 21.10

beholds iniquity, to obſcure, but iudge it. What now becomes of *Iſmaels* ſpite and wrong? The wrath of the wicked, is but as the crackling of thornes vnder the pot, ſuddenly kindled, wretchedly vehement, ſoone extinct. While the flouriſhing and fruitleſſe Fig-tree, is bold, and boaſting to ouertop the choſen Cedar of *Libanus*, by him but deemed ſo vile a ſhrub: Loe, the axe is already laid to the Tree, to hew it downe root and branch: *Caſt out this Bond-woman and her Sonne*. And doth the Sonne ſinne alone, and muſt the Mother ſmart together with him? Iuſtice ſometimes deſcendeth from the Parents to the fourth generation of Children, but aſcendeth neuer from Children, to ſo much as the firſt degree of Parents, vnleſſe as conuict delinquents as touching the ſame offence. The Sonne is commonly lyable to his Fathers debts,

debts, the Father neuer to his Sonnes, but by condition. It is likely that *Hagar* (who did not sticke to despise her Mistresse) was also accessary to this contempt of her Sonne; either in counselling him to it, or not correcting him for it: and so not vnworthy to receiue like doome; *Cast out this Bond-woman and her Sonne.* Consent and Counsell, in all actions, adde swift wings to commission. In euill, which is more blameable, the Act, or the Incouragement? If I be counsellor to anothers sinne, my Fee must needes lye in anothers punishment.

Ambition neuer rises, but to fall: Nor did Couetousnesse euer gaine without losse. Had not *Ismael* so scornefully boasted of his prerogatiue with *Isaac*, he had (perhaps) still held the repute of a Sonne in his Fathers house: but this strife hath occasioned to search into his Pedegree,

gree, and (on the surer side) he is found recorded no Sonne, but a Seruant, which *abideth not in the house for euer*; and therefore *cast out the Bond-woman and her Sonne.* Had he rested himselfe content with his owne Lot, and not laid false clayme to his Brothers inheritance, this statute had not beene enacted to cut off all possibility of his future title. *The Sonne of this Bond-woman shall not be heyre with my Sonne, euen with Isaac.* Thus haue I heard of some, who in the strife for new superiority, haue lost their old repute. How many might haue inioyed what they had in quiet? onely by laying false clayme to others right, haue thereby come to lose their owne. Let others alone with what is theirs, mine owne will I make enough to me. What profit haue I, to lose, in ventring to winne? What credit, in seeking to rise, to fall?

Ioh. 8.35.

Thus haue *Sarah* and *Hagar*,

Isaac

Isaac and *Ismael*, dwelt together vnder one roofe; yet at length *Hagar* is cast out from *Sarah*, neither must *Ismael* be heire with *Isaac*: Euen so Grace, and Nature, the Spirit, and the Flesh, may reside in one body; Good and Bad, in one Church. But corruption in the end proues a cast-away, neither can flesh and bloud inherit the kingdome of God. The Tares shall not possesse the Barne with the Wheate, nor the Goats the Right-hand with the Sheep. Diuine wisedome indeed suffers a mixture of good and bad in his Church, that these may be here as farre from Security, as they hereafter from Excuse: But in the end, separates them one from another; to the intent either might know, that till then, they were neither truely happy, nor miserable out-right. So I be a vessell of purified Gold, or Siluer, why should I repine that

baſer veſſels, as of Wood and Earth, are layd vp in this ſame great Houſe together with me? ſince we differ here in the whole ſubſtance, and ſhall hereafter in end and vſe: the one ſhall be for honour, for diſhonour the other. Being but one of the leaſt of the choſen Graines, or of the little Flocke: The Tares (I know) may annoy me in the Field, they cannot in the Barne; the Goats may vexe me in the Flocke, they ſhall not in the Fold. Till I my ſelfe be diſſolued, I ſhall neuer be but diuided againſt my ſelfe. Ere my wreſtlings and warrings leaue me, I muſt firſt leaue my ſelfe, and them. I will therefore patiently waite for at once, the ſeparation of Grace and Nature, of the Fleſh and the Spirit, of Good and Bad; and the diſſolution of Body and Soule.

The

The Monodie
OR,
Soliloquie.

A *Soueraigne Creature*
by nature sociate,
Hath Wife, Sonne, Seruant;
each is to fulfill
The ancient triple
Oeconomicall state:
One's Free, one's Bond;
one's good, another's ill.
My soule how scantly
finde we a society;
Without (of state
and manners) contrariety.

The Matron's barren,
(but 'tis not her crime,)
She therefore to
her Lord, her Maid bequeathes;
The Seruant proud,
shee's suffred so to climbe;
Hatefull despite
against her Mistresse breathes.

My ſaule! if Nature
once get higher place;
Anon ſhe bids
defyance vnto Grace.

Yet were the cauſe
hereof once vnderſtood,
Why pride ſo puffes vp
this ſo ſeruile Dame?
'Tis cauſe ſhe firſt
conceiu'd: vnhappy brood!
That being borne,
is borne to Mothers ſhame.
My ſoule auerres,
(might it be in her will)
Shee'd rather barren
be, then bring forth ill.

The Matron cryes
'gainſt her ingratitude,
That ſhe her ſelfe
is in thoſe eyes diſdain'd:
Whom ſhe had rays'd
from vilerſeruitude;
As the firſt meanes
of ſuch her fauours gain'd.
My ſoule complaines

of

of oft and ill indignities:
Returned her
in lieu of best benignities.

But now committed
to her Mistresse hands,
To deale with her
as seemes good in her eyes;
Yet (though forlorne
she at her mercy stands)
Shee'le breake, ere bow;
ere that she fals, she flyes.
My soule! if vile
affections dominere,
To bow, or breake
them, shew thy selfe severe.

Shee's not fled farre,
ere that againe returned
Home to her Mistresse;
before whom she fels
On bended knee,
as one that despely mourned;
And humbly to her
she for pardon crals.
My soule! if thou't
informe thy vile Affections;

Ther's no instruction,
like vnto Correction.

The Bond-dame soone
growes bigge, & first brings forth
A luckelesse Impe,
to bondage generate:
At length the Matron
(of farre greater worth)
Brings forth a Sonne,
free borne from seruile state.
My soule! though Nature
breed an euill brood;
Yet Grace brings nothing
forth, saue what is good.

This Bond-dames Brat
daily more ill, then old,
Mocks with contempt
the Matrons hopefull Sonne:
Which she (good Mother)
no way can behold,
That vnreuenged
such abuse is done.
My soule! when men
mocke, wrong, spite, rage and kill;
There's one aboue
both notes, and quits their ill.

The

At length it is
by counsell wise decreed,
For such abuse
what's fittest to be done:
Both shall receiue
a well deserued meed,
Both are cast out,
the Bond-dame, and her Sonne.
My soule, dread sentence
is already past,
From Godly men
the wicked forth to cast.

Practique Theories:
OR,
Votiue Speculations,
VPON
Isaacs marriage with *Rebekah*.

THe power of Faith brought *Abraham* a Sonne in his old age, which the helpe of Nature could not in his full strength afford him. So oft God stirred vp by the vertue of the one,

one, stretches forth his hand to worke beyond the others bounds. Long was it that *Abraham* expected, and well nigh twise so long hath he now inioyed a Sonne. Gods promises are not so suspensiue in the expectation, as durable in the fruition. But alas! what is this present, and inioyed vnity, to that his promised and expected plurality? He aymes at blessednesse, not in a *Sonne* onely, but a *Seed*. The promise was, he should not onely propagate, but multiply himselfe: here are the Roote, and Stocke; but where are the Branches, to stretch so farre and wide? Nor is he to furnish a World, but found a Church withall. Now therefore would he that God (by his meanes) should haue more then One to worship him. But his Wife was now dead, and had borne him but One. The promised multiplication must needes then bee

already deriued from the Father; and now consist wholly in the Sonne. All *Abrahams* hopes are in *Isaac*: yet had *Isaac* no more then his Father before him, toward the Promise namely, but a Sonne. *Abraham* had but a Sonne, but *Abrahams* Sonnes Sonne had the Seede. God goes on with his by Times and Degrees; he first begins to ratifie his Promises, and then proceeds to amplifie them afterwards. But (for what *Abraham* knowes) *Isaac* himselfe is likely, not to prolong, but inlarge the Promise. For he cannot thinke (though his owne experience might haue so suggested) that it shall so be with *Isaac* and his Wife (are they set eye on their Increase) as with *Abraham* and
Gen. 18. 11. *Sarah; Stricken in age, and past the manner of women.* Much lesse can he suppose that the dry bones of *Isaac* shall be raysed vp from their Dust, to receiue skinne

skinne and breath; and so replenish the hopes of a promised *Israel*: How should he thinke they could so nighly come from the dust, that were for number to be *as the dust of the earth?* Least of all, can he once surmize, that though God can, yet will he rayse vp euen out of * stones, Children vnto *Abraham*, and them especially (as * he said) after the number of the glimmering hostes of Heauen: For why, God (as he knowes well) workes least by miracles, most by meanes. Nor doe the Godly so expect the one, where the other is vsed and allowed. And therefore, euen now (that in a faithfull seede, Nature may haue her course) while vigour cheares vp his dayes, strength knits his ioynts, marrow fils his bones; *Isaac* must haue a Wife. *Adam* was created to generate: *Isaac* is borne in old age, to beget in youth. What though the

Gen. 13. 16.

* Gen. 15. 5.

Fa-

Father inioyed the Miracle? yet the Sonne must vse the meanes. God workes not for vs onely, but with vs. Wee must not alwaies impose all vpon God; in the ordinary euents, and acts of Time and Nature, he will haue vs helpe our selues. In the issue of these things, it is vsually his blessing vpon our endeauour. This is an honour, to labour together with our God. I will reckon him but a babe, that must haue euery morsell put into his mouth, and leaue him to starue and dye, that lookes for Rauens to feede him. I take it as no small honour, to be the Instrument where God is the Efficient: while I thinke, both are co-operatiue, my Motion, and his Guidance.

Next after the Promise; it therefore moued *Abraham* to seeke out a Match for his Sonne, because hee was now growne both Old and Rich, as appeareth plaine;

plaine; *Abraham was old, and the Lord had blessed him in all things; therefore said Abraham, &c.* Old he was, and therefore would gladly bestow his Sonne before his Death: He was rich, and so had enough to bestow vpon him. Time and wealth, are two good things to make, and maintaine Marrisge. They come together with conuenience, that are hereby fitted, and furnished each for other. *Abraham* was extreame old when he tooke a Wife for his Sonne: and so was his Sonne then old enough for a Wife. *Forty years old was Isaac, when hee tooke Rebekah to wife.* Maturity is one maine thing that belongs to marriage: and is required as well on the Parents behalfe, as the parties themselues: Neither ought they be too hasty to giue in marriage, nor the other to receiue. This forwardnesse of Parents is their fondnesse and fault, they search now

Gen. 24. 1.2.3.4.

Gen. 25. 20.

now haue their children, ere thus they giue them: They haue but now begotten, and borne them, and now they are ready to betroth them. The Parents vpon occasions are ready to contract, when the Children haue not onely not the Affection, but scarce the Reason to consent. And as their Godfathers tooke vpon them to promise for their Faith to God; so will their Fathers for their Troth to each other. To make it according to mens Lawes, they now giue their Hands; their Hearts (which make it after Gods Institution) are yet to giue; and perhaps not giuen at al, or not so freely & fully giuen as they ought. I dispute not whether such are lawfull, they seldome proue ioyfull marriages. How euer men admit of the Act, the Euent shewes ofttimes how God approues them; Had my Parents beene so hasty, as to giue what was theirs, before

fore they gaue me leaue to giue mine owne; and so bound me rather at their pleasure, then bestowed me to mine owne content; I now must not but haue yeelded, though I could not but haue lamented; and lamented I know not whether more, their Misdeed, or mine owne Mishap.

Forty yeare old was *Isaac*, ere hee went about a Wife. It were well we could but stay till halfe his Age, that liue not to halfe his Life. Oh the monstrous preposterousnesse! they will be Parents and Children at once; The Sexes will be coupled, ere you can well distinguish the Sexe. Children in strength, children in vnderstanding, thus goe they together; and so there come out Fooles and Wretches. Thus bring they forth, scarce well formed; thus bring they vp, scarce informed well. Euery Age of man is not meet for marriage. There is a time in Mans yeares

(as

(as in the yeare) when marriage yet comes not in, and when marriage now goes out. Neither too soone, nor too late, is the best time for men to marry in. While I am but yong, I will marry not yet, and were I so old, I would marry not at all. I would not wed too yong, while yet I know not how to maintaine, and instruct a Family, nor yet too old, lest now I liue not so to doe.

What a world of men did God make vp in *Adams* loynes? He gaue him such an Helpe to vent them, that Time neither through age, nor iniury, could euer extirpate their propagation. What multiplications of all men, for a worlds replenishment? What of Good men, for a Churches conseruation? Euen Heathens haue desired Fruitfulnesse, to pay this debt to Nature, and their Countries; and so haue Christians, to giue God, and his

Church

Church their due. It is natures instinct, to generate her like; her ambition, to liue in her image, and set vp her name in her succeeding ofspring: So is it Graces act, and ayme, to renue according to her owne likenesse, and so endure in all generations. It was *Abrahams* hope, that his Seede should be *as the Starres of Heauen for number*: but it was his ioy, that therein should *all the Families of the Earth be blessed.* Godly Parents desire, and delight to be fruitfull; not so much to increase, as to Happinesse. The good Mother had rather her wombe should be barren in the world, then to the Church. The wise Father thinketh he hath begotten, if not to Gods glory, then to his owne shame. It were better to haue no being, then to be accursed. How much rather had I, not to haue beene borne, then to curse the womb, that bare me not to blessednesse. The

Gen. 15. 5.

Gen. 12. 3.

The vse is ancient, and honourable in matter of marriage, to doe it by a Deputy. So *Abraham* sent his Seruant to take a Wife vnto his Sonne. *Abraham* sent him to take, not to haue her; and so was she giuen him to conduct, not to inioy. *Isaac* sees by his Seruants eyes, speakes by his Seruants tongue, takes by his Seruants hand. There is a way to conuey, as to cast our affections vpon another. The Eare may woe in absence, though the eye but in presence onely: And it is that (they say) a wise man woes by. *Abraham* married his Sonne by the hand of a Seruant: And our God by the mouth of his Ministers, marryes vs also to his Sonne. O my sweet Sauiour! be it by thine appointed meanes, that thou marry my soule to thee in loue. I will aske of the Watch-men, where I may finde him whom my soule loueth? The messengers of the Bride-

Gen. 24. 4.

Bride-chamber, they shall bring me to my Beloued.

It is thought (and not vnlike) the Seruant here meant, is the same was mentioned * before. For, who should *rule all he had*, but the *Steward of his Houshold?* and why might not *his eldest Seruant* be *this Eliezer of Damascus?* And if it were no other man, then was he the better seruant. For why (had he considered himselfe) *Isaac* was the onely man that had put him out of all. *Abraham* was ready to chuse and take him, or his, for his heyre, while *Isaac* was yet vnborne; *One borne in mine house is mine heyre*: but now they are agreed vpon, none must be heyre with *Isaac* Againe, there were some hopes to be had, if so *Isaac* dyed either issuelesse, or vnmarried. But the pious man, and faithfull, rather executes the will of God toward another, then aymes at his owne gaine and

* Gen. 24. 2.
* Gen. 15. 2.

and aduancement. And hereupon stickes not to take an oath by his Masters Thigh, to be true vnto his loynes. Good men doe rather for Gods glory, then their owne ends: and respect not whether they be benefitted, so God be honoured. I will not intend mine owne good, as not anothers harme; and not respect that my minde is crost, so Gods will be accomplisht: yea, that I might be but the executioner of Gods will against my selfe!

What a swearing about a Wife? *Sweare not to take a Wife?* and sweare *to take a wife?* A man must be wary in Wiueing; must bind himselfe (euen as by oath) to what, and what not. Hee ought so to resolue, and not otherwise: such onely ought he chuse, and refuse other such. Those must he be tyed to decline, but those imbrace. Marriage without strict aduisement, is but an ill aduenture. He hath her

Gen. 24. 3. & 16. 4.

her for Better or Worse, that hath a Wife; he that is but about her, ought so to resolue vpon the better, as not to hazard the worse. Let him tye himselfe to take a Wife, not profane, but religious; not lewd, but vertuous; prudent, not silly; modest, not light, and so keepe him to his conditions, and he shall not repent him of his choyse. All things else, we try them, before wee buy them; and is there no proofe in the purchase of a Wife? Is there an election in euery thing, and in this onely but an aduenture? A man will not hire a Seruant for a yeere, but vpon commendation and good liking; and yet will hazard vpon a Wife at any tearmes, though for the whole tearme of life. *Hee runnes on to experience, rather then examine a Wife*, which indeed is not knowne, ere had, which disobeyes not, till shee be bound, and begins not to

dislike,

dislike, till now she be inioyed. There's no true content for a man to take a Wife by other then the aforesaid conditions: Be shee rich or poore, witty or silly, merry or sad, beauteous or deformed; in all these are their seuerall troubles and distasts. A rich Wife will be imperious, and a poore cannot but be burdensome: one he must endeauour to obserue, the other must he labour to maintaine. A witty Wife will be opposite, and so the silly one obstinate: neither will the one be fully answered, nor the other truely informed. A sad Wife will be comfortlesse, a merry Wife may be scandalous; neither shall he know how to cheare the one, or how to checke the other. A foule Wife is irkesome, a faire Wife is suspitious; be she beauteous, others will loue her; be she deformed, how can he loue her himselfe? He may feare to keepe the one,

the

the other will irke him to inioy. But a good Wife is to be found for all this, of him that bindes, or bends himselfe to seeke out none but good. To auoyd the worst, is the way to light vpon the best. I must be content with such a Wife as God hath allotted me, but will seeke for such an one, as hee hath allowed withall.

A Rose growes not from a Nettle: or (as that holy Prouerbe) *Doe men gather Grapes of Thornes, or Figges of Thistles?* It is hard (we say) but a bad Bird should lay a bad egge: *Nor* (as he againe) *can a corrupt Tree bring forth good fruit.* *Abraham* cannot expect that a wombe vncircumcised and accursed, can raise vp fit seede to his Sonne *Isaac*, both blessed, and within the Couenant. This charge is therfore with mutuall obligement deliuered, and confirmed; *Not to take a Wife to Isaac, of the daughters*

Mat.7.16.

verse 18.

Gen.24.3.

ters of the Canaanites. According to this example, he giues a good precept; *Be not vnequally yoked with Infidels.* Which way draw they, and to what end, that are vnequally yoked? If they marry not in the Lord, alas how their Prayers are hindred! Married persons are one flesh, so ought they to be one spirit also. As Affection, so should Religion ioyne them both together: that distinguished in sexe, they might be the same in minde; and Grace might chiefely liken, whom Nature onely had made vnlike. One Faith is likewise required to God-ward, as one Troth betwixt themselues How vnseemely is it to see Man and Wife, like an * Oxe and an Asse vnder one yoke? How vnsuteable, to haue a wedding garment especially, patcht vp with party colours? How hath God ioyned them together one towards another, that neuer ioyned them-

2 Cor. 6. 14.

* Deut. 22. 9 10. 11.

themselues together towards God? Oh the misery of such a diuision, in such an vnion! Amongst these sinister Conniunctions, an *Israelite*, and a *Canaanite*, a *Nazarite* and a *Philistim*, a Iew and a Gentile, a Christian and an Infidell, a Man and a Beast; I doe not easily discerne which hath most cause to complaine first of an vnequall yoake. I my selfe will loath alike to be there coupled; as where Nature, as a man, so where Grace, as a Christian, hath distinguished.

It is *Abrahams* onely care to prouide a Match for his Sonne, and the care seconded with execution, the prouision terminated with successe. If the choyce of Parents bee herein happily regarded, with what impiety is their consent hereto refused? Good and lawfull Marriage was neuer without a Giuing in Marriage, nor this latter without a Parents hand. God gaue Chil-

dren to their Parents, and therefore are they theirs to giue. Both must here indeed leaue Father and Mother, yet not without their leaue. It was Parents consent begat their Children, and it also should bestow them. Whose consent gaue vs a Being, their Counsell may further our being well. Herein to regard our Parents is commendable; nor is the other to be excused. Yeares may exempt vs somewhat from their awing, but not altogether from their aduise. *Isaac* was now old enough to haue sought out a Wife for himselfe, yet not onely askes he his Fathers consent, but stands to his Fathers choyce. Would I licenciously runne headlong without aduice or guidance, to put a necke vnder that yoke, which I cannot lay off, but with life? or rashly knit a knot, which Death onely can vndoe? If I rashly bind my selfe to shame and beggery with-

without their counsell; I may justly complaine too late of both without their comfort: and rightly be debarred of their Countenance, whose Counsell I disregarded.

The Father (doubtlesse) might haue married his Sonne to a Wife nearer home, then his owne Country, and (very like) of greater value then his owne kindred. But this is it, the sonne of *Abraham* shall inherite his Fathers blessing, but the daughters of the *Canaanites*, (his neighbours) are lyable to their Fathers curse: Now what community betwixt Blessing and Cursing, betwixt Good and Euill, Sinne and Grace, Life and Death? These he saw to be palpable Idolaters, and profane, but them he knew to be morally honest, yea disposed to piety. He therefore reiects them, hee might haue obtained with more ease and honour; to seeke out

Her, whom he findes though with more difficulty, yet greater vertue. Godly Parents aske not chiefely, how Great? how Rich? but how Good? how Religious? The old way was to marry by the Eares, but now by the eyes or Fingers: there is no hearing of her vertues, either he must see her Face, or feele her Gold. How many cast themselues away vpon Wealth? and are married to Money, more then Vertue: Nay, 'tis the Wealth the man is married to, not the Wife. The man is rather hired to a Mistresse, then married to a Wife: and so as if she had no worth in her, it is the Wiues worth comes with her, His, or Hers are valued, and not themselues: And thus neither Giue they, nor take to Marriage; but hereto rather are they Bought and Sold. Nay there is more Conditioning betwixt parties marrying, then betweene the

the one party or other, in buying or selling. In stead of the old manner of Contracting, we haue a new kinde of Couenanting. They are bound strictly vnder hand and seale, that ought chiefly to be bound in heart. Dowries, Ioyntures Feofments, all are expresly conditioned: Loue, vertue, piety, scarce are meant, or mentioned. Oh! with what distraction (me thinkes) is a soule starued, beggerly, vgly; imbraced in a Carcasse though pampered, wealthy, beautifull? Besides, wedlocks bond of peace, is not of the Hands, but the Hearts. And, where Wealth is euen forcible to ioyne the one, and Vertue not regarded to vnite the other; there Death is commonly (within a while) thought a ready and sweet liberty, to so lasting and miserable chaines. Hee, who in the choyce of a second selfe, ouer-lookes what she is, to looke

ouer onely what ſhe hath: I could wiſh him *Midaſſes* eares, and a Wife of Clouts, that hauing there droyled like an Aſſe, hee may here ſit downe (like a Foole) to play with a Puppet. I would not (in ſuch a place) credit mine eye, aboue mine eare: Neither would be led ſo much, becauſe I haue ſeene her rich, as heard her well reported. I had rather be happy ſomewhat in her vertue, then honoured ſo much by her value. Goodneſſe euer expects a Bleſſing, when Greatneſſe may feare a Caſualty.

Iſaac commits his Good liking to his Fathers choyce; ſo *Abraham* his choyce to his Seruants diligence and discretion; and the ſeruant alſo his beſt induſtry to Angels guidance, and Gods protection. *Marriage is honourable among all.* This hath God inſtituted, Angels directed, Men imbraced. This hath the

Heb.13.4.

Father

Father here choſen, to this hath the ſonne conſented; about this is the ſeruant buſied. Who (I wonder) ſaue beaſts want it? ſaue worſe, neglect it? ſaue Heretickes forbid it? ſaue deuils contemne it?

Great Potentates ſeek and ſue not for Wiues, but haue them rather offered and brought to hand. And is it therefore that *Iſaac* muſt not leaue the land of *Canaan*, to goe and get a Wife? Nay, nay, this is not for royalty, ſo much as ſafety. Trauell may irke him, perils indanger him, or (which is worſt) forreine manners corrupt him. *Abraham* came from his kindred and countrey, to haue a Sonne in the Land of Promiſe: and therefore eſpecially muſt not his Sonne now leaue the Land of Promiſe to returne to his Country or Kindred. *Iſaac* muſt not leaue, or loſe the promiſed inheritance, for the inioyment of a Wife:

And for this cause (aboue all) the charge is giuen once and a-
Gen.24. 6.8. gaine. *Beware thou bring not my Sonne thither.* A Christian man must not forsake the Couenant of God, for a Wife: but rather
*Luk.14. 26. (as he both * requires, and * re-
* Mat.19. 29. wards) forsake euen a Wife for his sake. I will (God willing) therefore neither breake my Couenant with him, nor straine my conscience before him.

The wise Seruant will not goe without his errand: nor will he rashly sweare to a thing, though not impossible, yet not within his power: He will not so easily tye himselfe to doe a thing, not easy to be done. And therefore, ere he be adiured to any thing, he will be informed of all, and to the vtmost resolued. *Thou shalt sweare* (said the Master) *to goe, and take a Wife to my Sonne, &c.* Yea but (sayes
Gen.24.5. the Seruant) *What if the Woman will not come?* or if come, *not*

come

come with me? or if come with me, *not come with me to this land?* In this case indeed it is to be doubted in a Woman, whether first she will yeeld to the Motion, or if that, accept of the Meanes; or if that, betake her to the place. Many haue stucke and stood vpon it, though (may be) not to liue with their Husbands, yet where their Husbands liue. Either the ayre is bad, or Country barren, pleasures none, or friends not neare. In such a place must he buy and build and haue and hold, or else no liuing with his Wife. A good wife will tarre and neere it with her Husband: and wheresoeuer he is, it contents her to be with him. O thou whom my soule loueth! fetch now thy Soouse from her country and kindred, and bring her to thy Fathers home. Wheresoeuer thou art, there let me be also. Were I in the bottome of the sea, earth, hell, with my Be-

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Gen.24.5.

come

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e in parts.

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loued, I could not but be happy. Be thou where thou canst be, it is happinesse enough to be with thee.

Now commits the Seruant his Iourney and businesse, not to blinde Fortune, but diuine Prouidence; and so he begins with patience, continues with prayer, and with prosperity atchieues. He that was made a meanes vnder God to the marriage, would euen herein bring God to his meanes. *Grant that the Maid to whom I say, &c. may be shee that thou hast ordained, &c.* Wee may not without our ill, doe so, yet may we not thinke the man did ill in so doing: For why, neither tyed he, nor tempted God, in that he did it not of rashnesse or curiosity, but from a faith in the Promise, and through an instinct of the Holy Ghost. And therefore loe accordingly. He hath not now set a foot within the intended place, his

Gen. 24. 14.

his iourneyes period, and buſineſſes diſpatch; the word is ſcarce out of his mouth, or heart yet ſettled from his wiſh, when now, (as he would) *there came out Rebekah, a Damoſell, fayre to looke vpon, a Virgin, not having knowne man, with her Pitcher on her ſhoulder, &c.* As who ſhould ſay, loe! by Gods prouidence a Wife for *Iſaac*, in the flower of her youth, delicate and beauteous, chaſt and pure, lowly and meeke: not diſdaining cheerefully to beſtow her ſelfe vpon the meaneſt, if honeſt imployments. The man ſtands amazed to thinke, the thing indeed ſhould fall ſo ſoone and euen with his deſire. At length, the ſame ſpirit that inſtructed him ſo to pray, hath alſo aſſured him that it is thus performed. Our God teaches vs to pray, and accordingly fulfils our petitions. Inſtruct me (my God) what to aske, and ſo vouchſafe me

me whereof I ſtand in need.

God hath now brought her to the ſeruant, whom the ſeruant muſt bring to his Maſter. And (in the immediate proceſſe of accidents) acquaintance is ſonne taken by him; Tokens reciued by her, and himſelfe entertained by her Parents. Yet, as a truſty ſeruant, carefull to fulfill his Maſters buſineſſe, ere fill his owne belly: *I will not eate* (hee ſayes) *vntill I haue told mine errand.* And firſt (as an experienced woer) to make more eaſie paſſage to his purpoſe, and take away all doubtings and demurrings; Hee largely and orderly declares, how that his Maſter is bleſſed of God, honoured by Men, rich in ſubſtance; and that his onely Sonne is ſole heyre to all that hee hath. Enough to haue wonne the fayreſt Lady in a Land; how much rather then but *Bethuels* Daughter? The haughtieſt heart, and niceſt, that

Gen. 24. 33

cu r

euer lookt out of fleshly windowes, would easily stoope, and yeeld to so fayre allurements. He cannot want a Wife, that is thus fully, thus solely happy; hauing neither Fellow, to robbe him of his Honour nor Brother to diuide the Inheritance with him. Besides all this, (such is his Masters readinesse, and good will to them ward) himselfe is sent thither, the adiured motioner of the Match. Neuertheleſſe, will he not wrest their Daughter from out their hands, or steale her away from before their face. For why? *Isaac* is euer well worthy *Rebekah*. Hardly will a man purloyne, vn'esse he that cannot deserue a Wife. Onely his necessity must demand her, but their liberty it is to bestow her: It is his vttering, not their ratifying of his message, that set him free from his Masters oath. While his Tale is drawne towards an end, her Parents, they

ponder

ponder how it beganne, and at length conclude as one; That euen as *Abrahams* great Honours, excessiue Wealth, *Isaacs* maruellous Birth, and his owne pious diligence: so this their
Gen.24.50 Daughters marriage; *This thing* (say they) *proceedeth from the Lord.* Wedlockes institution is Gods, so is the execution. Hee who at first (for that purpose) made one flesh two Bodies; doth now make two bodies one flesh. That act which was alone in Creation, doth still concurre to Procreation: that as hee made man without him, so may hee propagate man with him. The same hand that hath prepared this yoke for vs doth also binde it vpon vs. I will therefore (in such a state) neither blesse, nor blame my Fortune, in whatsoeuer may here befall; while I looke beyond the acts contingency, to the Authors Decree. God giues, I take, for Better, for worse.

Worse: The first is increase to my ioyes, the other is exercise to my patience: and so be shee better or worse, I am hereby still the better. Better or worse, there would I thus reioyce, *A prudent Wife is from the Lord*. here thus resolue, *this is my Crosse, and I will beare it.* Pro. 19. 14.

It is not for men to dispute with Gods purposes, or resist his proceedings. He that shutteth, and no man openeth; bindeth, and no man looseth; as touching this knot also, knitteth and no man can vntye. *Whom God hath ioyned together, let no man* (no not Parents) *put asunder. Laban* and *Bethuel* can say *neither good nor bad*, because the thing proceedeth from the Lord. In this respect, their best cannot further, nor worst forbid the Match. Neuertheless, though it be by Gods appointment thus to haue her; yet is it in their consent to giue her, nor Mat. 19 6.

may

may they giue her without her owne consent. They had giuen theirs already; *Rebekah is before thee*: it rests yet to get the Maids Good-will; *We will aske her consent*. It had not beene her modesty, to make her owne choyce; yet was it in her liberty, to giue her owne consent. Parents may neither violently inforce children, nor children headily outrunne Parents, to tye a knot, which neither want nor woe, saue death onely is sufficient to vndoe. In the one were it cruelty, and impiety in the other. Where they are rigide, or these refractory; They are not to be commended, and these are to be condemned. My Parents shall haue honour in this prerogatiue, that I loue, where they like. yet (I hope) without infringement of my laudable priuiledge, that *I like at least where I loue*. How gladly would my behaiour challenge a freedome from impiety

Gen. 24. 51.

verse 57.

impiety to them ward, if with but some disturbance to my selfe?

Rebekah hauing willingly condescended, (it was her religious modesty, not her light easinesse, she was so soone intreated) is with her fathers blessing departed towards an Husband. Pious couples must here leaue Parents, not their benedictions. *Rebekah* comes not vnblest to *Isaac*. He that is denyed this requisite good, may better forbeare that necessary euill. There is none so accurst, as hee that hath a wife vnblest. Oh the misery of that folly! Fire and water shall suffer more easie coniunction, then they who are thus yok't without a blessing. Let me rather be blest in solitude, then accurst in such society.

The seruant prayed by the way as he went forth; and *Isaac* himselfe prayes by the way as they

they come home. *Isaac went out to meditate, or pray, in the field, at euen-tide.* When a man is to-ward a Wife, now is it time and need to pray. To pray, that God would vnite them each to other, in faithfulnesse and affection, and in faith and deuotion both to himselfe. How ought he beseech God to blesse and guide him, that he may doe that discreetly, and according to christianity; for which, being once done, there is no remedy? In fit time and place, the yong man betakes him to his meditations. *At euen tide*, when the day had well nigh runne out her course, when the affayres of his calling were for that day finished, when hee could now prayse, or bewaile the day past, for good or euill: *He went out into the Field*, finding his spirit more free and expatiate, then could coarctate it selfe within the couert or closure of a narrow Tent; all abroad be-

Gen. 24. 63.

beholding God powerfull, and prouident, in all things and places, vnder no lesse then heauen: He went *to meditate*, what good he had that day done, what euill eschewed, what danger escaped, what grace receiued: or (as not vnlike) what a promise God had made, what a Wife his Father had prouided, what a iourney his Seruant had vndergone; when he departed, when hee would returne. While his thoughts haue thus ouerseene them, his eyes are now vpon them. And that the act may proue (as all ought among Louers) reciprocall; *Isaac* not onely sees *Rebekah*, but by *Rebekah* is *Isaac* also seene. *Rebekah* is the first is seene, at the departure to *Rebekah*; *Isaac* is the first is seene at the returne to *Isaac*. God so answeres his seruants diligence with the readiest successe. She is no sooner informed, who it is that comes to meet them (for why,

why, expecting *Isaac* in euery passenger, she had beene here inquisitiue) but straight, Humility dismounts her, in reuerence to her head, and modesty couers her, in chastity to her Husband. *When shee saw Isaac, shee lighted off the Camell, and tooke a vaile, and couered her selfe.* *Rebekah* lights off the Camell; It is not for the Body to be aboue the Head: *Rebekah* couered her selfe; the Moone is expelled at the approaching of the Sunne. *Rebekah* lights off the Camell, this is against those Wiues that will ride, when their Husbands must goe a foot: *Rebekah* couers her selfe to her Husband; this is against those that vncouer themselues to others. Oh my soule! the Bridegroome, whose Spouse thou art, is now before thee: light off from the Camell of vncleanenesse, from the crooked Camell of thine owne euill wayes: couer thee with the vaile

Gen. 24. 64.65.

vaile of shamefastnesse, as (for thine owne vnworthinesse) blushing he should behold thee. Yea; couer thee with the robes of his righteousnesse, so shalt thou be the fayrest amongst women, and as the Kings Daughter, all glorious within: the King shall take pleasure exceedingly in thy beauty, and kisse thee euerlastingly with the kisses of his lips.

After some cheerefull greetings, with a relation of their toyle, piety, successe, entertainement, and the issue of all according to what he seeth: *Isaac* brings *Rebekah* to her Bridechamber, therefore prepared in his deceased Mothers Tent. The first Wife was not, ere the man was furnished. God brought not *Eue* to *Adam*, ere he gaue him a Garden to liue in; Nor *Isaac* takes *Rebekah* to him, ere he haue a Tent to put her head in. The policy is commodious, and

and with approuement, ere a man enter into the world, to learne how to mannage heraffaires: Whereinto a rash and raw entrance equally imports, the life of a Nouice, and a Beggars death. It is better not to obtaine, then not to maintaine: Forwardnesse to haue, is folly and misery, without ability to vphold. As Friends, so Families, are easier in the purchase, then the preseruation. Him will I reckon as an Infidell, whose laudable care extends not to his owne prouision: him worse, where it is wanting to his own, and those of his houshold.

Thus is the Troth plight, the knot knit betwixt *Isaac* and *Rebekah*. Both are *Marryed*, She *Loued*, He *Comforted*. Marriage without Loue, is vnquietnesse; Loue without Comfort, is Barrennesse; but all thus annexed, make Happinesse. I would wish mine enemy no heauier bondage,

Gen. 24. 67.

dage, then vnder the seauen Withes of *Sampson* and *Dalilah*: my Neighbour as my selfe, no easier treedome, then within this threefold Cord of *Isaac* and *Rebekah*, Marriage, Loue, and Comfort. I will so expect the first, as (by Gods blessing) to communicate the second, to participate the last.

THE

The Monodie
OR,
Soliloquie.

IT is not good
for man to be alone;
Both World and Church,
should so want propagation:
Hee's either God,
or Beast, that thus is one,
And not a man,
whose end, and ayme's a Nation.
My soule takes him
for brute and sauage else,
That being borne,
is borne but for himselfe.

A Father old,
once blessed in a Sonne,
Would not alone
ingrosse such happy state:
But still consults
what's fittest to be done,
To make both Sonnes,
and Blisse continuate.

My

My Soule! though Enny
would alone be blest,
Yet would not Loue
be so, without the rest.

As fittest helpe
vnto such blissefull life
He strait resolues
vpon mature decree,
Vnto his onely
Sonne, to take a Wife;
That in more Sonnes
he may more happy be.
My soule! if ayming
at each state of blisse,
Thou faile in meanes;
the end well mayst thou misse.

The Father takes't
as due, to make the choyce;
The Sonne in duty,
yeelds obeysance to it:
Th'ones verdit stands
not, saue with th'others voyce;
Mutuall consent
is requisite to doe it.
My soule had rather

bide her owne diuulsion,
Then such free act
should suffer hard compulsion.

The neighbouring Daughters
(noble, rich, and fayre)
Are not with inward
Graces qualified:
And so not found
fit matches for his Heyre,
'Cause these they want,
themselues are here deny'd.
My soule! such Parents
are but rare to finde,
That value lesse
the Body to the Minde.

But wearied steps
are spent to seeke fit Spouse,
By trusty seruant,
who his way to blesse,
Solicites oft
with prayers and with vowes
The Power diuine,
which answers with successe.
My Soule! with ease
thou Nature mayst imbrace;

Thy

Thy trauell must
combine 'twixt thee and Grace.

Now while he hath
scarce breathed from his prayer,
As heart could wish
to haue with speed obtain'd
A Damosell yong,
chast, vertuous, and fayre,
At once is seene,
and knowne, and woo'd, & gain'd.
My soule ne're knew
the man, ere could complaine,
He did beginne in God
and end in vaine.

Ere long (blest Groome)
he meets with chosen Bride;
Ioyfull espousals
knit both hearts and hands:
Loue is with loue
replyd on either side,
Both comfort haue
in such their blissefull bands.
My soule (as longing
Spouse) faine would be wed,
Vnto the well-
beloued Christ, her Head.

BRITISH MUSEUM
6 OCT 70

PRACTIQVE THEORIES:

OR,

Votiue Speculations

VPON

Iohn Baptists { *Natiuity, or Birth.* / *Decollation, or Beheading.* }

By IOHN GAVLE.

LONDON:
Printed by *Thomas Harper*, for *Robert Allot*, and are to be sold at his Shop in *Pauls* Church-yard at the signe of the Blacke-Beare, 1630.

HAUTESII MUSEUM

Practique Theories:

OR,

Votiue Speculations,

VPON

Iohn Baptists Natiuity, or Birth.

THe ſame Angell foretold, the ſame Scripture records, the ſame Church celebrates the Birth of Chriſt, and the *Baptiſt*. Captaine and Souldier, Lord and Friend, Maſter and Seruant, Sa-

uiour and Fore-runner, God will that one Herauld shall in like manner fore-summon and proclaime them both. God honours his Saints, as himself: reseruing his Propertyes, he communicates his Priuiledges; and vouchsafes them likewise, what to him pertaines alone. How the shadow is suffered to resemble the substance? The Fore-runner hath likewise his Fore-runner. He that bare witnesse, witnesse was also borne of him: He that was borne for the good of the Church, the Church hath thought good to commemorate his Birth. Wee may liken the Saints with their Sauiour, so we lessen not the Sauiour by his Saints. *Iohn Baptist* was sanctified in his mothers wombe; Christ was so, and more; not sanctifyed there, but euen sinlesse altogether. The Matrons wombe was hallowed, but the Virgins vndefiled: her Babe

was

was endowed, but hers conceiued by the Holy Ghost. *Iohn Baptist* was borne of a woman old, and barren; and Christ of a woman free and vntouched. He borne beyond natures order, but He without natures Act. *Iohn* was borne of a barren wombe, where nature was desperate: but Christ of a Virgins wombe, where Nature was amazed. It is not vsuall for many more to be borne, as was the *Baptist*: but not possible for any other to be borne as Christ was. Many reioyced at the Birth of the *Baptist*, but Christs Birth was the glad tidings of great ioy vnto all. They reioyced at *Iohns* birth, that then were, but Christs was the ioy of all both before, and after. *Iohns* name was foretold, and much of his life, and many of his parts: but Christs Name, and Person, and office, and all were foretold The Angell that foretspake of *Iohn*, com-

mended him: but adored Christ, of whom he forespake. It is mans honour, that Christ, in many things, may be compared: but that he should not in euery thing be preferred, were Gods dishonour. We are but a drop of that goodnesse, whereof hee is the sea: but a sparkle of that Glory, whereof he is the fire. We may be holy, as he is holy, but not as holy; we may be perfect, so as he is perfect, but not so perfect. It is not for the Sonnes of men to paralell, but resemble the Sonne of God. I would wish but to be the shadow, to this substance; the drop, to this sea; the sparkle to this fire. Oh let my soule but haue the likenesse, whereof my Sauiour is the perfection.

The Saints Funerals, the Church counts their Natalitials: cals their Death-dayes, their birth-dayes: and not once mentioning the day, they were borne

in

in a World, commemorates the day, they were borne for Heauen, Other Saints, S. *Peter*, S. *Stephen*, &c. We commemorate their death: wee celebrate the birth onely of this Saint, S. *Iohn* the *Baptist*. Beside the *Baptist*, no Saint was borne into the Church of Christ; therefore the Church celebrates the birth of no Saint, beside the *Baptist*. All else were borne of flesh and bloud, before they were borne of Water, and of the Spirit: but he borne of the Spirit, before he was borne of flesh and bloud. He was made a member of the Church in his mothers wombe: the Church then could not chuse but take notice of his birth. Our births are foule, and to be forgotten: hallowed was his Birth, and to be remembred, We are borne in sinne, he was sanctified from the wombe. We many of vs both load, and shame our Mothers: his, he both glad-

gladded, and graced together. We no ſooner come out of our Mothers wombe, but weepe; he leapes while he is yet in his mothers wombe. We weepe, as Prophets, foreſigning ſome ſorrow to our ſelues. he leapt, as a Prophet, fore telling great ioy to all. Ah! I am vncleane from the wombe, wherein this Saint was ſanctified. I will ſo bewaile, that I was once borne: as alſo to reioyce, that I am borne againe. Mine is the ſhame of my firſt, let Gods be the glory of my ſecond birth. I confeſſe my ſelfe ſinfull from the wombe, yet neuertheleſſe beleeue me ſanctified: I beleeue him ſanctified from the wombe, yet ſinfull neuertheleſſe. If you ſay him without ſinne in the wombe, how had he it in the world? if neither here nor there, what need had he of Chriſt? what had Chriſt more then he?

Beſides that *Iohns* birth was hal

hallowed, it was miraculous withall. His Parents both were vnlikely; both He and She were old, and She beside was *Barren*. One would thinke procreation there impossible; whereof the one was not yet capable; and whereunto they were both now made vnable. It is strange, that the Time to such a purpose, should now be past, and the fitnesse for it, as yet not come. The Sexes both were aged, and their senses dulled; their bloud cold, bones dry, ioynts feeble, and veines empty; and all vnlikely, whatsoeuer might belong to a naturall act, or order coniugall. Yet for all this, was not a childe denyed them, but delayed onely. God had shut vp her wombe, not from a Sonne, but for a Time. He would giue the Issue, but would take his owne opportunity. When God sees good, he will make the old Man, a yong Father; and the barren Wife,

Luk. 1. 7.

Wife, will hee make a fruitfull Mother. God knowes what is good for euery one, and when. It were presumption in vs, to appoynt him his Time. He slowes his Gifts on purpose: and would haue them the rather valued and required, for that they are deferred. I will stay the Lords leasure and pleasure: My God take his owne time to doe me good. And because though he delay me a little, he denyes me not; I will yet hope for, what I haue not yet. Our God therefore puts vs off, not that hee will not grant our requests, but would reward our patience withall.

Many, and godly Women haue beene long barren, and yet they bare at last. *Sarah*, *Rebekah*, *Rachel*, *Hannah*, and *Elizabeth*; their lesse hopefull wombes, haue (in the end) brought forth the more hopefull seed. All were barren a while, to be the more happily fruitful: God restraining the

the worke of Nature the longer, that the gift of Grace might the rather appeare; When God will doe his Saints and Seruants an extraordinary fauour, or blessing; he will let them see, hee doth it by more then ordinary meanes. This was not a kinde of cursed Barrennesse, but mysterious. These Births so hard, and maruellous, what did they but prefigure, and foretell a Birth, more rare and miraculous? Fruitfull Sterilitie, did but prefigure a fruitfull Virginitie. That as we beleeue the pregnancy of these old Matrons; so should we, of that yong Virgin: Especially, sith there were two impediments to procreation, Old-age, and Barrennesse; here but one, onely vntouchednesse. Hee that would make those wombes to conceiue, which after the manner of women, were shut vp; why not that, which was not opened after the manner of women?

men? As *Iohn* to Christ, so *Iohns* mother prepared the way to Christs. The Angell that told *Mary* shee should conceiue a Childe, though she had not knowne man; told her withall, her Kinswoman (that seemed to be past that knowledge) had conceiued. *Thy Cousin Elizabeth (who was called Barren) hath also conceiued a Sonne in her old age.* He tels her of one Old, and Barren both, that shee might not distrust her selfe, though pure and vnknowne. Hereupon, shee doubts not, but that he that had newly made a dead wombe; can now also make a wombe not quickened, to conceiue. The Sonne of an old Matron, did well foregoe the Sonne of a yong Virgin. Who but he, that was wonderfully borne; should fore-runne him, whose birth was wonderfull? Nature, that bare me once, is old and barren: God grant me to be borne againe of Grace,

Luk. 1. 36.

Grace, that is flourishing, and vndefiled.

It was not the *Baptists* least prayse and prerogatiue, that hee was borne of godly Parents. The Scripture tels well of them; *Both were iust before God, and walked in all the commandements and ordinances of the Lord, without reproofe.* We must vnderstand this of Piety, as well as Nobility; *The glory of their Children, are their Fathers.* It is hopefull in Nature, which is in Grace infallible; A good Tr e bringeth forth good fruit. In the order of Panegyrickes, they vse to praise men for their Parents. *Paul* commended *Timothie*, for his Mothers, and Grand-mothers faith. Happy was the *Baptist* in his Parents vertues, but happier in his owne. The worth of our Ancestours is made ours, when we imitate their worth: otherwise, that his Parents were worthy, is not onely no honour, but a dege-

Luk. 1.6.

Pro. 17.6.

2 Tim. 1.5.

degenerate sonnes disgrace. Men are more commendable for the worth that proceeds from them, then for the worth that is deriued to them: It is small glory to a bad man, that he had good friends: Nor is the good man to be accused, because his Ancestours were bad. It is no honour to haue good Parents, and not to imitate their goodnesse: so, to be borne of bad Parents, and not to partake of their badnesse, is no disgrace. Nay, rather are they to be commended, that comming from bad, turn good: and they to be condemned rather, for that borne of good, they become bad. In both cases this is laudable alone; If a bad mans Parents be good, to learne to doe nothing vnworthy his Parents: if a good mans Parents be bad, to labour to doe nothing vnbeseeming himselfe. I am taught, neither to trust to my Parents merits, nor to

distrust,

distrust, because of their defaults. Neither will I presume, because I haue *Abraham* to my Father; nor were my Father an *Ammonite*, and my Mother an *Hittite*, would I therefore despaire.

Grace in the *Baptists* birth, supplyed the force of nature. *Iohn* was the Sonne of his Parents prayers, rather then their imbracings: a Sonne of his Fathers begging, rather then begetting. *Thy prayer is heard, and thy Wife Elizabeth shall beare thee a Sonne.* The prayer was now heard, which hee now prayed not. *Zacharie* was (at this time) the peoples intercessour, to plead the common cause; he therefore spake not onely in his owne behalfe. Hee prayed now, for no Sonne of his owne, but the peoples sinne. We must not thinke, that neglecting the publike necessities, he would now betake him to his priuate requests: or that he mixed his domesticke cares

Luk. 1. 13.

cares, with his priestly office; or that he minded that in the Temple, which was fitter to bee thought on within priuate wals. Hee prayes for the good of the people, and one is promised him for the peoples good. He prayes for all, and is answered touching himselfe, *Thy prayer is heard, &c.* yet so, as it concernes others also; *many shall reioyce at his Birth.* It is prayer that preuailes with God. Nothing so powerfull in euery thing, as prayer. Prayer hath remitted the sinne, preuented the iudgement, obtained a reward: It hath reared vp Waters, and cast downe Walls, shut the Heauens, opened the Earth, brought downe raine, kept in fire, shut vp mouthes, and set open doores; it hath ouercome the enemy, comforted the afflicted, prouided for the poore; it hath rayfed the dead, repelled deuils, healed Diseases, begotten Children: who can reckon

Luk. 1. 14.

reckon all, that rests in the power of prayer? There is nothing, which God cannot doe in himselfe; nothing, which he will not doe for prayer. Authority cannot command, nor strength enforce, nor worth deserue any thing at Gods hand: God will not be commanded, nor forced, nor hired, but intreated. *The effectuall feruent prayer of a righteous man, auayleth much with God.* When, and wherein I would preuaile with God; I will onely, and earnestly pray vnto him. Iam. 5. 16.

The Mother of the Lord, and Mother of the Prophet meet together: The Mother congratulates the comming of the Mother, and so doth the Prophet of the Lord. *Elizabeth* to *Mary*, and *Iohn* to *Iesus*: *Iesus* came to sanctifie *Iohn* in the wombe; and *Iohn* salutes *Iesus* there. Vnheard of congratulation! they so salute each o her, as neither is heard.

The Saint and Sauiour inuisibly meet together, and vnspeakeably imbrace each other, with a mediation onely of two tender walls: She now tels to her, what he now did to him; *As soone as the voyce of thy salutation sounded in mine eares, the Babe leaped in my wombe for ioy.* What a ioyfull exultation was herein the wombe? euen such as now was not in the world beside. *Elizabeth* was first acquainted with *Maries* comming, but *Iohn* with Christs: She first heard the voyce, but hee first knew the Word: She first answered, in the way of courtesie, but he first reioyced, in regard of the Mystery. O mystery of Angels, in an Infants motion! the Morning Starre thus springing from below, how it betokens the Day-spring from on high? *The burning and shining light* (shining and burning in an early knowledge and zeale) before it come

Ioh. 5. 35.

to

to the Candlestieke, it first illuminates the Bushell. Hee that now leaped in his Mothers wombe, told her, who was in her wombe, whose salutation she now heard; *Maries* salutation made *Iohn* leape; but *Iohns* leaping made *Elizabeth* prophecy of Christ. It was through the fruit of her owne wombe, she said vnto the other; *Blessed is the fruit of thy wombe.* In that he is so hasty, not onely to forerunne his Lord, but euen himselfe in a manner, makes the Mother of the fore-runner to know and acknowledge the Mother of the Lord. This consideration is admirable, how that he now is aware of Christs comming, that yet is ignorant of his owne: that he vnderstands of his Lord, while yet he is not sensible of himselfe: and that while he yet sees not what is present, hee tels what is to come. Behold, therefore and won-

Luk.1.42.

wonder! the ſpirit of diuine Grace is vpon him, when the ſpirit of a naturall life is ſcarce yet within him; yea, he leapes already in the ſpirit, while he is not fully in the fleſh. So as hee begins to liue to God, ere he liue to himſelfe; yea, begins to liue to God, in the act of grace, ere God in the order of nature, begin to liue to him. Totally diuine is he, ere he yet be compleately humane: Doth the part of a Prophet, while yet he hath not the members of a man; and begins to leape, when now he can neither goe nor creepe. *Iohn Baptiſt* liued to God, before he was: My God grant me to liue to him, now that I am; and liue with him, when I ſhall be no more.

Elizabeth was maruellouſly quickened, and in a moment: Yet is ſhe orderly, and but ordinarily deliuered. *For her full time came, that ſhee ſhould bee deliue-*

delivered, and she brought forth a Sonne. It is wont with God to keepe Order, euen in Wonder; or to begin miraculously, and conclude with means. So comes he at first like himself, but stoops to vs at the last; shewes himselfe onely, in the beginning; but vses vs also, in the end. *Elizabeth* conceiued beyond nature, but she must not bring forth, without order. God made her conceiue, though the fit time was past, but would not haue her bring forth, till *the full time came.* He would haue her partaker of the miracle, but others should be but witnesses of the meanes. God deals wonderfully with his Saints, when the world perceiues no other, but ordinary: He vouchsafes his Saints speciall Graces, but lets the World conceiue of no other, but common Gifts. So God (in his gratious vouchsafements) doe wonderfully to me; I care not though

Luk. 1 57.

the world conceiue, or consider but wontedly of me.

Now they haue him, they agree not how to call him. The kinne, they take vpon them, to name the Childe; and giue him no other name, but (as they vsed) the name of the kinne. He is Fathers Sonne, and they giue him Fathers name: *They called him Zacharias.* But he must not be long knowne by that name. What talke they now of the name of his Kindred? the name of a Prophet is already giuen vnto him. His God-father is God the Father, who christened him before by a Deputy: *Thou shalt call his Name Iohn.* This was a great vouchsafement of God to some of his Saints, that he hath giuen them their names: So is this to all, that he knowes them by their Names, that hee calles them by their names; that their names are written in the booke of life. God cares by what

Luk. 1. 59.

Luk. 1. 13.

what names we be called. Hee giues vs our names in our Christendome; to make vs mindfull of his mercy, and our duty; so oft as wee heare the sound or mention of our names.

Yet are they at controuersie how to call him. They reason with his mother about the matter; and the father is hee, that must resolue them: who, because he is tongue ty'd, tels them vnder hand; *His name is Iohn.* Luk. 1. 63. A name not fansied of himselfe, but imposed of God: a name which himselfe inuents not, but repeates. That name is of importance, which is giuen of God. *Iohn*, beside the appellation, hath this signification, the grace of God. There were other of this name, beside the *Baptist*: but none, in whom the import of this name was so fully and truely accomplished. The names they imposed of old, were Sentences, or Prophecyes. None of

them taught, or signed so much as the name *Iohn*. Next to the name *Iesus*, is the name *Iohn*: It was God, that gaue them both: *Iohn*, and *Iesus*; are as much as Grace and Saluation: *Iohn* prepares the way to *Iesus*; betokening, there is no way to saluation, but by Grace. *Iohns* name was an honour to him, nor was *Iohn* a disgrace to his name. He both was, and was called Gratious. We many (by our bad manners) slander and belye our good Names. We haue fayre appellations, and filthy conditions. Nay, haue nothing to betoken vs Christians, but the name: usurping the stile, whereof we want the truth; so contrary are our liues to our callings, and titles of our persons, so vnlike the workes of our Professions. What skilleth it to be called *Clement*, *Vrbane*, *Pius*, and yet be cruell, vnciuill, euill? to be called *Christian*, *Prudence*, *Grace*,

Grace, *Faith*; and yet to be vnchristian, vnwise, vngratious, vnbeleeuing? Lord! let me not be a scandall to my Calling, nor a reproach to mine owne name. But make me mindefull of my vow, and duty, so oft as my name is mentioned: and as ready to answer vnto my faith, as I would vnto my name.

Iohn was a miracle himselfe, although himselfe did no miracle: He was not so much the instrument, as matter of wonder: Though he did no miracle, yet nothing but miracles was done vpon him. Wonderfull was his Birth, and so his life wonderfull. Neither was he borne according to natures strength, and order, nor does he liue after natures manner, and meanes. He presently flits from a wombe, to a wilderness: changes one Desart for another. His birth and life, are both alone: He is borne, but one, and so he will liue but

one. While he yet hath no fellowſhip with men, he ſhunnes their ſociety; and ere he yet come amongſt them, wholly auoids the company and concourſe of men: And wherefore does hee thus, but to teach men (by his example) if not to auoyd, yet not to regard a World: To bid Chriſtians eſpecially not ſo to toyle on earth, ſince they are borne for heauen: Or rather, he thus reſerues himſelfe for his comming; for whom indeed he came. It is expreſſed of him;
Luk. 1. 80. *He was in the Deſarts, till the day of his ſhewing vnto Iſrael.* Iohn
Ioh. 1. 23. began to ſhew himſelfe in that day, that he ſaid; *I am the voyce, &c.* But was not fully ſhewne himſelfe, till the next day to that, when he ſhewed Him alſo:
Ioh. 1. 29. *Behold the Lambe of God.* The voyce was ſilent, and ſolitary now a while; for why, the Word was not yet to be proclaimed. *Iohn* was an Alien from the World; but though, was a Citi-

zen of the Wilderneſſe. Though *Iohn* reſorted not to mens dwellings, yet men repaired to *Iohns* abiding. The whole land of *Iudea* was not wide enough for a Wilderneſſe indeed. This indeed was called ſo, but in compariſon; Not becauſe ſolitary altogether, and diſpeopled, but becauſe leſſe inhabited and frequented. In this kinde of Wilderneſſe was *Iohn*, as ſet apart for his Office, not to ſet vp an Order. He neither (that I can heare) prayſed the Deſart, nor perſwaded thereunto. He bad men but doe as they ought, and let him alone to doe as he did.

Who cals *Iohn* a Pilgrime, Monke, Hermite, Anachorete, &c. Will they make a ſedentary loyterer of Chriſts Fore-runner? This is to belye the *Baptiſt*, to make him their Prince or Patron. The Orders of this kinde, haue Authors of their owne: They haue Fathers (ſuch as

themselues haue falsified, or fayned) whereon to father them. *Iohn* minded to ply his appointed office; not to teach men to liue in an vncertaine Calling. Would *Iohn* institute or inioyne such a life, as is neither in Church, nor Common-wealth? Euen men are borne one for another; and is there a kinde of Christian, that is onely for himselfe? Either is he a God, or a Beast, that alwayes is alone. Now of Beasts, (they say) none so sauage, as the solitary. God said it of all Solitude, *It is not*
Gen.2.18 *good for man to be alone.* Not Good, because neither safe nor
Gen.4. honest: Not safe, *Caine* slew *Abel* all alone in the Field. He the rather did the wickednesse, because there was no witnesse. Not
Gen.19. honest; *Lot* that was chast in *Sodome*, became incestuous in a Caue. No temptations, to those
Mat.4. of the Wildernesse. The deuill tempted Christ there. The Tempter

Tempter is then secure, when he can but takeVs by our selues. Euen Solitude it selfe perswades to euill: and we the sooner doe it, when there is none to marke it. Feare and shame forbid a man in presence; he giues way to his lusts onely, when hee is alone. He that trauels alone, soonest wanders, and is most in danger. Bad company is not good, yet is a man many times his owne worst companion: and is more innocent with any, then with himselfe. A man is his owne careless keeper, and therefore it is ill trusting him with himselfe. He that shunnes others, let him first forsake himselfe. A good conscience is peaceable and settled in a Tumult; a bad one is troubled, and brawles in Silence. And if a man be not at quiet within him; what auayles it, that the Region is so round about him? Hee that doth ill, though in secret & solitarinesse,

hath witnesse enough within him: He that doth well, hath few enough to obserue him, though the eyes of a world were vpon him. It is a fault, to light a Candle, and put it vnder a Bushell: and to hide a vertue, is a vice: Nor is it better, then to doe bad; to withdraw themselues from doing good. But they therfore renounce a world, to shunne temptations: Temptations are well auoyded, but better ouercome. They thus betake themselues wholly to Deuotion; That is no Deuotion, which is beside Religion. They sequester themselues to good meditations: Good meditations are not better thought, then taught. Say what they can for such their Solitude; those that would be Saints by themselues: I onely beleeue *The Communion of Saints*. It skilleth not where I dwell, so God dwell with mee; not where I liue, so I liue to

God

God. World, or Wildernesse, I care not, so my God bee with me: City or Country, no matter whether, so I serue God in either. I passe not to shrowd me vnder a neighbour Turfe, or a forraine Heape; For I know, that if my earthly house of this Tabernacle were dissolued, I haue a building of God, an house not made with hands, eternall in the heauens:

Come to *Iohns* Habit, from his Habitation, and next his Dwelling, mark his Clothing. *Hee had his raiment of Camels hayre, and a leatherne girdle about his loynes.* Mat. 3. 4. We Preach to liue, *Iohn* liu'd to Preach; His life was seene, when his doctrine was not knowne. We Preach better then we liue, *Iohn* liu'd accordingly as he Preacht. He preacht Repentance, *Repent ye, for the Kingdome of heauen is at hand*; Mat. 2. 2. & (as his Habit here betokens) his practice was Repentance.

The

The old Penitents vſed to ſit in Sackcloath, & what Sackcloath ſo hard as Hayrecloath? Chriſt markes him (if not commends him) for the roughneſſe of his rayment. *What went ye out to ſee? a man cloathed in ſoft rayment? they which are gorgeouſly apparelled, are in Kings Courts:* He that dwels but in the Deſart, is clad onely in Camels hayre. Not Silke, not Linnen, not Wooll, but Hayre; not the wolly fleece, but briſtly ſhreds and ſhearings of a Beaſt. Could they haue wouen a courſer excrement of Beaſts or Earth, he would (no doubt) haue worne it. This bodily habit, ſhewed the vertue of his minde; that he that ſeemed outwardly ſo ſordid, was notwithſtanding all glorious within. It ſeemeth ſtrange, ſo tender a Body, and harmeleſſe, could indure ſuch hardneſſe, as not onely not to cheriſh, but to afflict the Body. Why bleſſed

Luk. 7. 25.

Bap-

Baptist? though thou wouldest not be so vaine as to adorne thy carcasse, yet this was enough, to couer thy nakednesse: is this then, that thou wouldest humble, or subdue thy flesh? Or wouldest thou bring men to their first and frugall fashion? Or tell them of a more excellent *Adam*, then euer was he, that at first, neither had, nor wanted rayment? Or would a Prophet clad in the excrements of an vncleane Beast, betoken that a Saiuiour was to be clad in the similitude of sinfull flesh? or strict girt, wouldest thou condemne our loose liuing? Or waiting to be cloathed from aboue; didst thou contemne the Wearings of a world? Or being borne vnder the Law, wouldest thou teach them men to liue according to the Law? or towards the liberty of the Gospell; wouldest then betake thee to a more seuerity, then of the Law? Or wouldest

deſt thou let men ſee their diſſoluteneſſe, in thy ſtrictneſſe? Or wouldeſt thou moue men by thy liuing, more then preaching? Or was ſuch habit pertaining to thy profeſſion? By many reaſons wee may conſider, and coniecture the cloathings of a man: and many times examine, and cenſure the man by his cloathing.

The man is aptly clad, that is clad accordingly: whoſe Habit chiefely is agreeable to himſelfe. How is it, that one weares aboue his ability, another not according to his Calling? One ſhewes his vanity in his apparell, another therein ſhelters his iniquity. There goes an Aſſe in a Lyons skinne, and here comes a Wolfe in Sheepes cloathing. One is regular in his habit, almoſt to a Superſtition, another is (euen to a ſcandall) vnconformable to his Profeſſion. Many a mans Habit beares more ſhew

of holinesse, then his life brings forth fruit: His conuersation is no better, then before; the change is onely of his Name, and Coate. *Iohn Baptist* clad himselfe agreeable to his office; how vnprofitable are we to our Professions? *Iohn Baptist* went meanely clad, that was both Great and Holy: why goe wee so gay, that are so Base, and Bad? *Iohn Baptists* garments were girt vnto him: but Lord what loosenesse of our Apparell? The Saint was not vngirt, vnblest; how fluttering goe we wretches, and vnfortunate? Hee girt him accordingly, to fit him for his Trauell and Employments; Besides our sloath, wee fashion vs so fluidly, as shaming to apply our Garments to our Shapes. Farre be it from me, so to adulterate Natures art, by mine owne inuentions, as to make my selfe a Picture, whom God hath made his Creature. Howeuer I am made,

made, is Gods worke: thus, and thus to fashion my selfe, is the deuils art. Neither sordid let my garment be, nor sumptuous; neither scanted, nor superfluous. Not such soft rayments, lest they proaue nests of lusts: not too hard, lest they weare mee, and not I them. I would have them clad onely, not puffe vp, not perplexe my Body. Sauiour Christ, aboue all, cloath me with thy Righteousnesse; that is a Garment, an Ornament, necessary and comely, both to cloth and decke me. Hauing put on *Christ Iesus*, and tyed him close to me with the Girdle of veritie, I am better clad, then was the *Baptist*, in his coate of Camels hayre, and a leatherne Girdle.

Both in his Dwelling, and Cloathing, the *Baptist* had a Companion; but in his Dyet, was himselfe alone. *Elias* was also in the Wildernesse, and had on

on a Coate of hayre, girt to him with a leatherne Girdle: *Iohn* onely liued on *Locusts and wilde honey*. Locusts, and wilde honey was his appointed food; Wine and strong liquour, were drinks forbidden him. Because his meate and drinke was so meane, Christ reckons them as none: *Iohn came neither eating nor drinking*. It skilleth not to dispute the kinde of his meate and drinke, but note the end; no matter to inquire, whether the Locusts were Roots, or Flyes; the Wilde honey was a Pith or a Dew. (The last of each is likelieſt.) But this is to be obserued, He contented himselfe with such Food, as the place afforded; with such, as was soone prepared. Hee tooke what was neere and ready; he stood not so to fetch and dresse his Food. Each Country of old, was sufficed with it selfe; All now are sought, to satisfie the appetite of one.

Mat. 3. 4.

Mat 11. 18

one. Euery Country was formerly noted for their proper Food and Apparell. In a confuſion are we now fed, and clad. There is a curioſity to dreſſe more Diſhes, then euer God appointed for Food. God at firſt appoynted nothing for Food, which is not ſo in it ſelfe: wee haue inuented our varieties, which indeed are no Food, but in the Cooking. Men haue an art of their owne to teach, and ſupply nature, as both ignorant and improuident for it ſelfe. Nature is ſufficed with few things; no maruell they craue ſo many, that eate all by Art. In his Appetite is man onely vnmeaſurable. Few eate to refreſh, many to vomit, and luſt. Bread and Water was the firſt Fare: Food and Rayment is a Chriſtians ſufficiency. Locuſts and wilde honey were delicate to content, and nouriſhing enough, to ſtrengthen Chriſts Fore-runner.

Wee

We complaine of course meates: Oh! they are hard, heauy, cold, windy: Thus feede we after the Physitians rules, rather then Gods precepts: and eate rather according to our Complexions, then our Professione. My Sauiour sayes, *The life is more then meate, and the body, then rayment.* Mat. 6.25. This I know, Life, Body, Food, Rayment, my Soule is more then all. A man hath nothing more to value then his soule. He teaches me how to prize it, that so inualuably compares it: *What shall a man giue in exchange for his Soule?* Mat. 16.26 My Food shall serue my Body, so as my Body may serue my Soule. Neither would I haue my Body to be my Soules Master, nor slaue: Nor my soule to be my bodies Pander, nor executioner.. So farre forth would I suffer it, as to preserue me in Health: and so farre forth subdue it, as not to prouoke mee to lust. Christianity re-

requires vs to a Sobernesse, not to a wretchednesse of Life. The honest Christians are not the seuere, and scrupulous, but the modest and ingenuous. But set aside this bodily food, which perisheth together with the body. Oh satisfie my soule with thee, thou Food of my soule! which indurest, and strengthenest to eternall Life. I mortall wretch, and sinfull, liue not by Bread onely, but by thee, the Bread of Life. Our Fathers haue eaten *Manna*, and are dead: Oh! let me eate thee, and I shall liue for euer.

Pra-

Practique Theories:

OR,

Votiue Speculations,

VPON

Iohn Baptists Decollation, or Beheading.

THe people were both ways mistaken, in calling Christ *Iohn Baptist*; and in taking *Iohn Baptist* to be Christ. They had not learnt yet to distinguish betwixt the Angell, and the God;

God; the starre and the sunne, the voyce and the Word, the Herauld and the King, the Cryer and the Iudge, the Vsher and the Lord, the Friend and the Bridegroome, the Witnesse and the Truth, the Prophet and the Sauiour, *Christ Iesus* that was to come, and *Iohn Baptist* his Forerunner. But this *Lucifer* (farre vnlike that other) not daring to vsurpe diuine honours (though men woul dblindely and rudely haue thrust thē vpon him) giues God the glory of what he is, and quite denyes himselfe to be, what he is not. Once, and againe he sayes, *I am not the Christ*. And so himselfe sets downe one difference betwixt them: *He must increase, but I must be diminished.* And indeed thus are they distinguished more wayes then one. Christ did increase, for hee began to be reuealed what he was: *Iohn* did decrease, for he ceased to be called what he was not.

Ioh. 1. 10.
Ioh. 3. 28.
Ioh. 3. 30.

Christ

Christ did increase, for he was yet to accomplish the worke of a Sauiour: *Iohn* did decrease, for he had already done the office of a Fore-runner. Christ did increase, the Gospell was to be Preached: *Iohn* did decrease; the Law was to be abolished. Christ did increase, for comming after *Iohn*, he was preferred before him. *Iohn* did decrease, for comming before Christ, he was set after him. Christ did increase, in whom dwelt all the fulnesse of the God-head bodily; *Iohn* that receiued the Spirit, but by measure, did decrease. Christ, an inexhaustible fountaine of Grace, did increase; *Iohn* the burning Lampe, did decrease. Christ did increase, for hee was hand and foot inlarged to a Crosse: *Iohn* did decrease, for he was cut shorter by the Head. The shadow was to yeeld, now that the substance came in place. The voyce was to be silent, now that the

Word

Word began to be vnderstood: and the glimmering of the starre vanished, now that the lustre of the sunne appeared. It is behoofefull for vs Christians, that both Christ should increase in vs, and we decrease vnto our selues: Christ, and his Grace must liue in us, and we dye to our selues, and sinne. Lord increase thou my Faith in thee, and let me decrease to my sinne and selfe. Oh be thou more and more to me, and let me be lesse vnto my selfe. Liue thou, and let me dye; proceed thou, and let mee be restrained; prosper thou, & let me decay; yea, yea, Lord! let me be ashamed, & thou glorified; let me be despised, and thou magnified; let me be humbled, and thou exalted; let mee be nothing, and thou all in all.

We haue all of vs one thing or other, to bring vs to our ends. Some Natures frailty, some our owne Intemperance; some

some others violence. For the first, neither was the *Baptist* borne by natures strength, nor through weakenesse was it that he dyed. And as touching the other two, he dyed not by his owne, but anothers euill. *Iohn* both was borne, and dyed for Christs cause: He was borne foretelling Christ, whom hee dyed confessing. Borne was he to beare witnesse of the truth, and hee dyed for witnessing the truth; *It is not lawfull for thee to haue thy Brothers Wife.* Mark 6. 18.
Here came *Iohn Baptist* in the spirit of *Elias*; for as he to *Ahab*; *Thou, and thy Fathers house haue troubled Israel:* 1 King. 18. 18. So he to *Herod*, *It is not lawfull for thee to haue thy Brothers Wife.* The Prophets haue not gone behinde their face, to tell Kings their faults. *Iohn* shames not to tell euen *Herod* of his shame. Nor speakes he faintly and generally; It is not lawfull for a man to haue his

Brothers wife: but stoutly taxes him in particular, *It is not lawfull for thee to haue her.* It is not lawfull for a man to haue his Brothers Wife, this were but to confute the Doctrine: It is not lawfull for thee to haue her; this is to oppose the practice and example. *Herod* heretofore heard *Iohn* gladly, but now he hates to heare him: Hypocrites, while themselues are vntouched, will heare the word of truth, not onely with a kinde of patience, but delight. None are more taken with the reproofe of sinne, then they, and yet then they, none more itke to bee reproued for their sinnes. How frequently are men, and deseruedly, and yet but vnprofitably reprooued? What good doth it onely to inueigh against sinnes in generall, when men haue not the grace to apply it to themselues? Men think themselues vnmentioned, vntouched. It concernes not them

to

to tell them neuer so of their faults, if you tell them not as theirs. We must indeed hate the vice, not the man; yet may taxe the man for his vice: It is no offence to the person, sometimes to taxe the person for his offence. No man can truely say, he is slandered, when that is onely reprehended in him, whereby God is dishonoured. Nor is it an offence, when one is publikely corrected, to the intent that many may be amended. Nor yet is it against Charity, when one mans shame and scandall is recompenced with the peace and warinesse of a many. Better an open reprehension, then imitation of euill. Neither is it other then duty, so to doe; *Them that sinne, rebuke before all, that others also may feare.* The best way of reproofe, is neither to slander a mans person, nor fauour a mans sinne; neither to betray, nor smother his euils:

1 Tim. 5. 20.

neither to carpe and censure, nor sooth and flatter him in his faults and offences. Neither to be zealously cruell, nor pitteously vniust. Neither to bee so bitter against thiogs but ridiculous, and so easie to things pernicious; as to inueigh so against Errours, and but chide at Abhominations: neither to launce them that are sore,& but scratch the seared; neither to come to a foole with words, nor with a club to a wise man: Neither to come too neare, and broadly poynt at the blushing and shamefast; nor to keepe too farre off, and speake too much beside the impudent, and out-facing: neither to vpbraid that openly, which is done but once, and against one; nor hushe it priuily, which is done against all, and openly. If one speake in the clouds, and but touch me a farre off, yet so as my selfe findes me conscious of his words; I will

blush

blush to commit that my selfe againe, which I perceiue another is so loath now to discouer: Sith his secrecy would excuse me for the first, I will so accuse my selfe therefore, that my warinesse may preuent the next. If I deserue to be made a publike example, better I be ashamed, then confounded for my faults. If he be my friend that reprehends me, it is because he loues mee: nor is this to hate me, though he be mine enemy that reprehends me. If I be iustly reprehended, I thereby may learne to amend; if reprehended vniustly; I so may learne to beware. As Remedyes to wounds, so are reproofes to sinnes. He that reprooues me, I will not therefore count him for my foe, but make him my Physitian. Reprehension is but counsell, if wee could so consider it. He that tels me I am bad, he but bids mee to bee good.

If *Iohn* could haue kept his tongue ſtill within his head, *Iohns* Head had ſtood longer vpon his ſhoulders: To haue held his peace, would haue yet prolonged his life and liberty. Nay, ſilence now had beene as well rewarded, as ſecure. What might he not haue obtained at *Herods* hand, onely if he would but haue held his tongue? Hee that feared him, after hee had impriſoned him, had he beene ſilent, how would he then haue honoured him? Silence (they ſay) is ſafe, but though, ſilence may be vniuſt. There is an indiſcreet, and a diſſembling ſilence: One is not to ſpeake when he is thereto permitted, the other when hee is thereto required. Diſcommendable is an indiſcreet ſilence, and a diſſembling ſilence damnable. Nor feare, nor fauour can ſtop his mouth; he will ſpeake to Gods glory, though againſt his owne Head.

Iohn

Iohn cannot be so Pander-like to his owne lusts, as to seeke to bring himselfe into fauour, before the Truth. His tongue is his Talent to imploy, and to hold his tongue, were to hide his Talent: sith a mans tongue is giuen him, as welll to correct, as informe his brother. Though the Hireling see the Wolfe comming, and by a soothing kinde of secrecy, as it were flee from him, yet will he stand still and forbid him to his face: Though neuer so many be dumbe Dogs, he needs must barke: Let who so will sow pillowes vnder others elbowes, *Iohn* will be sure to haue his Goades in their sides. *Herod* heard *Iohn* gladly, great like to flatter him in hearing, but this cannot make *Iohn* to forbeare *Herod* in preaching. There are Hearers that therefore countenance the Preacher with attention and applause, because they would not haue him reproue

them for their sinnes: But though the vaine Hearer neuer so tell him, that he sayes well; neuertheleſſe will the true Preacher tell him when hee does ill. *Iohn* will diſſemble no mans ſinne, will flatter no man in his faults; will rather incurre the danger to himſelfe, then not rebuke anothers euill: Rather dye by a King, yet more offending, then not once tell a King of his offence. The Prophet preferred Honeſty before Safety, and therefore rebuked the Kings vnhoneſt dealing to the Death. The Saints are counſelled, and incouraged, not to feare to ſpeake before them, that can kill the Body onely, ſo they ſpeake for him, that otherwiſe is able to deſtroy both Body and Soule in hell. They therefore haue choſen rather to be improuident to themſelues, then falſe to the truth. Feare, nor Danger could make them not onely not deny, but

Mat. 10. 28.

but not conceale the truth, much lesse could fauour and preferment. Lord! let mee neither be forced, nor allured against thy Truth. Not to confesse thee for feare, is to deny thee; and (for fauour) not to defend, is to resist thy truth. Rather then to dissemble thee, and prosper, to liue, and not preach thy law; Oh teach mee! oh strengthen me! oh vouchsafe me to vtter, and suffer; to speake, and dye together.

He that cryed so in a Wilderness, is now silent in a Prison. 'Tis strange to thinke, how hee is stilled and straitned both for voyce and place. Hee had taken vpon him a liberty to speake, it therefore was the liberty to walke was taken from him. *Herod the Tetrach being reproued by him, for Herodias his brother Philipi Wife, and for all the euils which Herod had done: added this yet aboue all, that he shut vp Iohn in* Luk. 3. 19. 20.

prison. Iohn belike reproued many of *Herods* faults, but this especially, his Incest: and *Herod* (it is like) had done *Iohn* many despights, but this principally, his imprisonment. Many times, nothing gets a man more hatred and euill will, nothing brings a man into more danger and displeasure, then to tell the Truth. He askes them, as they thought him: *Am I therefore become your enemy, because I tell you the truth?* He is counted an Aduersary that would but dissuade: nor is there a more thankelesse office, then to aduise. But to heare of the Truth, is harsh and vnsauory, to the false and guilty. The very worst, thinke not themselues so bad, as to be worthy reprehension. It is common with euery man to preferre himselfe to the truth: nor can any man indure, the Truth should be defended against himselfe. Nay, be a man

Gal. 4. 16.

neuer

neuer so bad, he interprets better of Predication, then Reprehension; and had rather suffer himselfe to be deceiued by a false prayse, then amended by a iust reproofe. Great ones especially, that seeke to doe euill by Authority, and would haue any thing lawfull for them, whereunto their lusts carry them: To tell them of their offences, is to offend them, and not to winke at the wrong they doe, is to doe them wrong. *Iohn* boldly rebuked the *Pharises*, told the *Publicanes*, Souldiers, and People, their seuerall Faults and Duties, and all this was taken well, onely *Herod* here cannot well away withall. When reprehension meets with men both guilty and mighty; in stead of a due consideration, it findes an irefull repulse, if not malitious reuenge. And what was intended for the Patients information, and amendment, prooues onely the

Authors

Authors dammage and despight. A good heart growes rather angry at it selfe, because it hath sinned, then at another, because it is reprehended: so is it a naughty and peruerse disposition, to interpret Loue for Hatred, and Kindnesse for Wrong. *Iohn* reproued *Herod*, to saue him; *Herod* imprisoned *Iohn* to destroy him. This will I say of them both: *Iohn* did good against euill, to reproouе him; *Herod* did euill for good, to imprison him: *Iohn* had done euill for euill, had he soothed him in his sinne; *Herod* had done good for good, had he followed his aduice.

Martyrdome may be in case of morall Truth. It was no such poynt of Faith, in confession whereof, *Iohn* now laid downe his life; yet no man will deny *Iohn Baptist* for a Martyr. To speake so against Incest, what was this (would some say) to the

the profession of Christ? For so much as any thing is done with respect to Christ, Christ takes it as done vnto himselfe: and to suffer for any truth of his, is to suffer for his Name. Whatsoeuer an Heathen man indures for vertues sake, and though hee would dye in a detestation of vice, yet is he no Martyr. There is no Martyr without the Church: A Martyrs Death, followes not, but a Christians life. Nor is it the extreamenesse of the paine, but vprightnesse of the cause, that makes a Martyr. Nor is he martyred, because his life is ended, but worke absolued: Martyrdome being to bee measured according to the purpose, not euent. Morall vertues occasion a Martyr onely in reference to God and Christ; neither haue the beautiful sins this Crowne, but such as are Hand-maids vnto Grace. All that can be done vnto a Pagan, doth

doth not merit him this name: The least that a Christian suffers, is Martyrdome. Yea, this is Martyrdome, that he would but be a Martyr. Be it Losse, Shame, Griefe, Want, Paine, Death; this makes vs Martyrs, that we suffer for Christ, and Christ in vs. I hate a Thiefe, not because he is executed, but executed for Theft; I honour a Martyr, not because he suffers, but suffers for Christ.

* Gen.40. 20.
*Mat 14.6
*Iob 3.3.
*Ier.20.14

* *Pharaoh*, and * *Herod*, are found to haue feasted, and blessed their Birth-dayes: Theirs did * *Iob* and * *Ieremie*, both execrate and bewayle. They were Heathens that first celebrated their Natalitials: Their Funerals were first obserued amongst the Saints. It is for the wicked, to glory in such a Day, they are borne to a World, and Sinne: For the godly, to reioyce in that, they are borne to Grace, and Heauen. On their Birth dayes, of

(of all others) the Infidels gaue themselues to Playes, and Pleasures: the Faithfull on such dayes, would the rather betake them to their Prayers and Deplorations. But thus are their first births celebrated, who were neuer consecrated to a second birth. How Iouiall is *Herod* on his owne Day? He prayses his Constellation, magnifies his conception, glories in his Fathers loynes, blesses his Mothers Wombe; and sayes, let the day neuer see darkenesse, in which he first saw light. Himselfe will cannonize the day, wherein a Man, a King was brought into the World: and so must others obserue his Life, and Raigne. They must eate and drinke, in remembrance of his birth, that was borne to no better, but to eate and drinke. The man might haue made better vse on his Birth-day. Hee should on this day, haue deplored the euill

of

of his dayes; as their Breuity, Misery, Sinne; should haue now giuen God the glory, the Author and Vpholder of his Being: Should haue likewise thought, that so dayes succeed, and end, that his life decreases, as his yeares increase; and that by a few Birth-dayes, hee must come to the day of Death. But not so well as this, nay worse then that before. Euen on that day, the vse of life was giuen him; he deprues another of the benefit of life. *Herods* birth-day is *Iohns* death-day. When the Wicked liue, the Godly dye; when they increase, these are diminished; When they prosper so, and flourish, these needs must perish, and decay. *Herods* birth-day, is *Iohns* death-day. The wicked can at once be vaine and cruell; at once glory in their owne Folly, and others Affliction. *Herods* birth-day, is *Iohns* death-day. I would that day wese had in remembrance,

brance, though not for *Herods* birth, but for *Iohns* death.

Iohn Baptist danced himselfe before his birth, but it is another that dances toward his death. Not he, but *the daughter of Herodias danced.* (It were but vncouth to imagine, that the lightnesse of an Harlots heeles, should strike so heauy at a Prophets Head.) Wantonnesse is handmaid to Excesse. Alwayes, after a satiety of meate; there followes a leuitie of action, if not a prouocation to lust. They that sit them downe to eate and drinke, are fit for nothing, but to rise vp and play. So they, *They sate them downe to eate and drinke, and rose vp to play.* To play, that is, to * dance. Who but lightheeles, makes apt sport for lightheads? *Herodias* Daughter that should haue beene modest, as a Virgin; exceeds euen an Harlots impudence. I had almost called her the pride of Harlots, but let her

Mat. 14.6.

Exod. 32.6

* verse 19.

her be said the shame of Virgins. Negligent of her owne shamefastnesse, and treacherous to others also; shee begins, I cannot well say whether a more Wanton, or bloudy Dance. Besides that she was taught, and dreſt to such a pranke, and part; consider what an Harlots behauiour belongs hereunto. A wagging Head, wanton Face, rolling Eye, the Hands shuffling, Body turning, Feet tripping; with such a number of wrested Gestures, which make the body seeme deformed in the Motions, as if the members of the body were deformed. Our Feet are giuen vs to goe forward, wee but abuse them to totter and turne withall. They say in this kinde of skipping, the Deuill most commonly leades the Dance: This is certaine, to swagge a d swing so, vp and downe, to and fro, and runne all in a round; this is to tread acccording to the Deuils

uils pace and measure. We many skip lewdly (like Goats) before the Calse: Where are those comely motions of men before the Arke? Woe, and alas! how we measure our paths to the Deuils play? Lord! thou hast long piped to vs, and yet wee haue not danced.

Nothing so vnseemely, which will not arride the naughty. *Herod*, that should now haue beene ashamed at the presence of his Daughter, is now delighted with the folly of his Niece. Her face was enough to conuict the vnlawfulnesse of that marriage, which *Iohn* did but confute in words: And yet she is made a meanes against him, for vttering but that Truth, whereof her selfe was the onely proofe. *Herodias* had better kept her Daughter within doores, she does but diuulge her shame, in seeking by her meanes to suppresse it. So *Herod* himselfe might well haue

blushed

blushed at her being; but he is notwithstanding delighted with her Dancing. *The Daughter of Herodias danced, and pleased Herod.* That she so pleased by dancing, was worse then that she danced. The gratulation of euill, is worse then the commission. The well taking here, was worse then the doing ill. Had she not pleased the King in dancing, she had not danced against the Prophets Head. Euils are most pernicious then, when approoued. Neither is this folly approoued onely, but rewarded. Nay, as though hee thought nothing enough to reward her withall, he bids her aske any thing. *Aske of me whatsoeuer thou wilt, and I will giue it thee.* How mightily men are taken with Trickes and Toyes? And for their Feates and Follyes, men soonest and highest prayſed and preferred? He for running, riding; he for singing, fidling,; or (as she here)

Mat. 14.6.

Mark. 6. 21.

here) for dancing; few for Preaching. How cunningly he not onely iumpes, but instructs her to petition? To make her the bolder to aske to some purpose, he tels her before hand how farre he will grant; and beside, to make it the surer, bindes it with an oath: *He sware vnto her, whatsoeuer thou shalt aske of me, I will giue it thee, vnto the halfe of my Kingdome.* Bountifully promised, and as well deserued: a Reward but beseeming the labour, and but an equall recompence for so high demerit. Hee was a whole King indeed, that valued halfe a Kingdome but at a skip: such another leape might haue turned him out of all, so little he counts of Soueraignty to Pleasure. Was not he as vnworthy to possesse the whole Kingdome, as she to deserue the halfe? Men in their humours, are prodigall of their promises: Nothing is too deare to recompence

verse 23.

pence the Panders of their pride and luſt. Ah that vanity is ſo prized and approued! We fooles paſſe away our Gold, for Straw; and our Pearles for a Barley corne. How doe we diſ-eſteeme of the birth-right of the Sonnes of God, for the Pottage of earthly pleaſure; and giue, ſell, loſe our whole in the Kingdome of heauen, for but the dancing delights of a world? With the wiſe Merchant, hauing purchaſed that precious pearle; I will not promiſe it for money or friends: no, not to gaine a world, will I part withall.

It was ill in *Herod*, to take pleaſure in Folly; worſe, that he promiſed to reward it; but that he bound himſelfe hereunto by Oath, was worſt of all. This is of euils, the greateſt, to engage himſelfe to euill. An oath is not vſuall, but in caſe of weight and need. To ſweare lightly, is as ill as to forſweare. One would haue

haue thought, a Princes Word had beene as good as his Oath: and, that a King had ſaid it, was as if hee had ſworne it. To ſweare, bewrayes but falſhood and infirmity: Truth and Authority ſtand not vpon an oath. It is not the Oath that is credited, but the Truth; and were not men falſe, they had no need to ſweare. Hence are all thoſe execrating atteſtations, becauſe men are either ialous, or ſuſpected I will not beleeue the man for his Oath, but his Oath rather for the man. If he be a good man, he will ſpeake the truth, though without an Oath; a bad man will both ſweare and lye. An honeſt man (I take it) is bound as well by his promiſe, as by his Oath; what neceſſity then of an Oath to a Promiſe? He that ſayes he will doe me a Fauour, be he honeſt, I will take his word, he ſhall not need to giue me his Oath.

Hero

Herodias had required *Iohn Baptists* death ere now, and was denyed: Now that her Daughter may haue any thing that she will aske, what shall she aske (by her consent) but it? She made her dance for that purpose, and bade her aske that recompence: Wherein her suite preuailed not, she thus brought it about by a wile. The weaker Sexe seeke by all meanes to wreake their malice and despight. It is the manner of the malicious, to require others hurt, before their owne good: who rather then benefited, sue to be reuenged. While it is generally expected she now should aske Honour; behold, and abhorre, she demands Bloud. *Giue me here Iohn Baptists head in a Platter.* Monster of her Degree, Age, Sexe! All her demerit was but some lewd mirth; and a most horrid murther is her demand. To aske slaughter, for dancing; oh vaine of-

Mat. 14. 8.

office! oh foule reward! *Iohn Baptists* Head? and his Head in a Platter? Out shamelesse Girle! to craue a Prophets death, and shame. But, no maruell that a Strumpet indures not a Prophet: What other should bee Lusts petition, but Chastities destruction? How cruell are pleasures? and what brutish impieties arise from rioting, and lust? 'Tis the condition of an Harlot to be cruell: what cares she to destroy anothers body, that prostitutes her owne? The foole that followes her, she keeps in the stockes, *till a dart strike through his Liuer*: the wise man that rebukes her, she puts in prison, till an hatchet chops off his Head. *Dalilah* will cut off the Hayre of *Sampson*, robbe him of his strength: *Herodias* will cut off the Head of the *Baptist*, deprive him of his Life. Better an Harlot cut off Head, or Members for Christs cause, then to take

Pro. 7. 23.

take the members of Christ, and make them the members of an Harlot. For them of this sort; Lord! let me not fall into the *deepe Ditch*: And for them of this Sexe, *Gine mee any malice, saue the malice of a Woman.*

Prou. 23. 27.
Eccluſ. 25. 15.

It is not safe to sweare vpon vncertainties; neuer was good end and euent of rash Oathes: Of the euill hap of this vnadnisednesse, complaine *Iephthes* Daughter, *Ionathan*, and *Iohn Baptist*. It was an Oath, was *Iohn Baptists* death: (this is cruell, that the death of a Prophet, should be for the obseruation of a Sacrament.) *Herods* swearing lost him his life, and not the *Baptists* rebuking: The cruelty of a Tyrant could spare him, whom the necessity of an Oath destroyed. To what straits are men brought into by Oathes? Did he, as he sware, it was cruell; if not, he was forsworne. Hee should of euils haue chosen the

lesse:

esse: But he to commit murder, pleads periury; chuses to offend rather in slaughtering, then forswearing; and will be the more impious, vnder a pious pretence. Monstrous vnwilling is he, yet takes he all occasions to be perswaded. *The King was exceeding sorry, yet for his Oaths sake, and for their sakes that sate with him, &c.* This was all was said for him, but all this made against him. *He was sorry*, iust as the Crocodile sheds teares: Hee dissembled a sadnesse in the face, when hee was glad with all his heart, vnder a colour of religion, to haue occasion of reuenge; And would seeme to be constrained to suffer, what himselfe would willingly haue dispatched. Or, were he so sorry, as they say; that sorrow confesses but the Guilt, which preuents not the Fault. To be sorry aforehand, and sinne neuertheless; this is a bewraying, rather then be-

Mark. 6. 26.

bewailing of our ſinne. Such was *Herods* ſorrow before hand, as was *Iudas* repentance afterward. *Nenertheleſſe for his Oath ſake, &c.* Perhaps he ſware to giue her any thing, thereby to occaſion her to aske this one thing; and then it was for his Oaths ſake indeed. Otherwiſe, an oath bindes not to euill: There's no religion at all to impiety, nor is a Sacrament of force to ſinne. Of the twaine, better be falſe then cruell; better a bad Oath broken, then a good life loſt; better a Promiſe wiſely fruſtrated, then wickedly performed. I maruell, had ſhe askt his owne Head, would he haue giuen it her? An Oath had beene all one to the Head of a Prophet, and Head of a King. *And for their ſakes that ſate with him, &c.* Had none of them the wit, or goodneſſe, to ſpeake one word in the *Baptiſts* behalfe? How well might ſome of them haue

pleaded

pleaded the innocence of his cause, and iniustnesse of her request. They should haue told him, that a birth-day was a day wherein to pardon and reward, rather then to punish or execute: That cruelty was vnbeseeming iollity, that nothing was more vncouth and execrable, then was bloud at a Banquet. Especially, how opportunely might they haue dissuaded him from it, now that they saw him sorry so to doe it? Howeuer he seemed, they all perceiued whereat he aymed: nor durst they dissuade that wickednesse, sith but for such a thing (they knew) that wickednesse was done. Their silence argues they allowed it, may be also they requested it, since it is said, for their sakes. *Herod* had killed *Iohn* ere this, but for feare of men; and now it is for fauour of men that hee kils him. For their sakes, what a madnesse is it, for a man to

damme his owne ſoule, for anothers ſake? He did it for their ſakes, for whoſe ſakes he ſhould rather not haue done it. What need he haue made them witneſſes of his crime, that come but to be partakers of his cheate? ſhames he they ſhould be witneſſes of his Leuity, that performed not his Promiſe? how then ſhould he of his Cruelty, that ſo performed it? *Herod* had thought to haue hid his Inceſt by Murder, to haue excuſed his Murther by Periury, and thus he diſcouers all in the end. To heape one ſinne vpon another, is not the way to hide it. Sinnes are not couered by ſinning, but by repenting: nor cleares it a man, to ſmother, but confeſſe his Sinnes. Alas, Lord, & God! how wonted are we to promiſe, and ingage our ſelues to inconuenience, and euill? How doe we abuſe thy Law, and Sacrament againſt it ſelfe? Making it a

Reli-

Religion to doe mischiefe: seeming as it were out of a conscience we were constrained to doe euill. What euill is done vnder a colour? what regard is had of men, more then Thee? Woe, woe, what sinnes are made euen cloakes for sinnes? Lord make me wary to engage, but fearefull to dissemble mine Oath: wary before men, but fearefull before thee: wary to commit, but fearefull to smother my sinne.

Iohn Baptists death is decreed at a Banquet: how should Riot but consult against Sobriety? It is meate and drinke to the wicked, to doe mischiefe. They in the midst of their iollity, can neuertheleſſe determine persecution; This is amongst the wicked, pleasure and delight, euen the godlies woe and smart: but yet this is made the godlies happinesse and comfort; namely, the wickeds force and spite.

Herod thought he had now determined *Iohns* punishment; alas, he but did him the benefit. He but compels him, that of himselfe was willing; but driues him that is ready to goe; but kils him, that desires to dye. To behead him in the prison, what was it else, but to free him from two Prisons at once; from that of *Herods*, and of his owne body; as well from the Prison of flesh, as stone? thus what was solely intended for a punishment, prooues a double fauour. The malice of the wicked, makes for the godlies more aduantage. Let the bad doe their worst, if I be good, my God will turne it to the best.

Were they not filled with Wine, they now might satiate themselues with Bloud. Behold here, and abhorre it; After the Heads (no doubt) of many Beasts, Foules, Fishes; a mans Head comes in as the last course.

He

He that came neither eating nor drinking, goes as meate and drinke: *His Head was brought in a Platter.* Bloudy guests, and barbarous, to partake, but more barbarous and bloudy Master of the Feast, to prouide such cheare. Where are brought in (though in couer'd dishes) a Schollers Head, a Mothers Breasts, an Orphans Heart, a Labourers Hands, a Trauellers Feet; and sauced all with their seuerall Sweate and Teares; there also is brought in (if not worse then so) *Iohn Baptists* Head in a Platter. I had rather starue, then feed on mans flesh. And this is it I count to crush the bones, and sucke the bloud of men, to rauine, and riot so, by fraud and oppression. Mat. 14. 11

Herod and *Herodias* (alike both in name and sinne) are glad to see, the Head is smitten; for now they are sure, the Tongue is silent. Hauing killed

the Censurer, they thinke they haue cleared the crime: and any thing shall now be lawfull for them, sith now there is none to reprooue them. How doe they now deride that face, which before they could not but blush to behold? Glad were they to auoyd him, yet now how they dare insult against him? They formerly were affraid of his voyce, yet now how they spurne his Head? What, *Iohn Baptist*? so great before God, and so vile before men? What, a Prophet? and more then a Prophet? and deliuered to an Harlot, and worse then an Harlot? Art thou he that came in Spirit and Power of *Elias*? and goest thou at *Herodias* lust and pleasure? Art thou he that was called the Angell, and art thou made so vile a slaue? What, *Iohn*? greater then whom was not borne of Women; art thou he, then whom none dyed viler by

a Woman? Ah Lord, and God! doſt thou ſell thy People for nothing, and deliuereſt thou them without price? How is the death of thy Saints precious in thy ſight, when thou giueſt the life of a Prophet, for but an Harlots Dance? Lord! how are thy Saints led like ſheepe to the ſlaughter? and for thy ſake, how are they killed all the day long? Stand amazed fleſh and bloud, be confounded to diſpute againſt him that is both Wiſe and Good. Lord, Lord! that art gratious together and vnſearchable: Thou ſuffereſt thy Saints and ſeruants to be humbled, that they may be exalted; to be deſpiſed, that they may be honoured; to be confounded, that they may be glorified; to mourne, that they may reioyce; to ſuffer, that they may raigne; and once to dye, that ſo they may liue for euer. Thou ſuffereſt them to ſuffer all, that we following

their

their example, may obtaine their reward.

There was not such shadow of semblance betwixt the *Baptists* birth, and Christs; as there is manifest disparity in their deaths. Christ dyed to redeeme sinners, *Iohn* dyed in condemning sinne: *Iohn* dyed in a close prison, Christ dyed in an high Mount; He dyed obscurely, that dyed to himselfe; he dyed openly, that dyed for all. *Iohns* master-bone was clouen, not a bone of Christ was broken: His Necke was clouen, that laid hard loades vpon our neckes; not a bone of him was broken, that bare the burden of vs all. *Iohn* dyed to decrease, Christ dyed to increase. *Iohn* bare a type of the Law, and was beheaded; that there might no Head be acknowledged in the Gospell, but Christ, that was exalted. Christ is the whole and sole Head of his Church. Would yee make

the

the Church a many-headed Monster; or would ye behead Christ (as *Herod*, the *Baptist*) ye Monsters, that would raise vp so many in his roome? Dead members are ye all, that know not, that acknowledge not; rotten are ye, and corrupted, that obey not Christ your Head: painted Members are ye, that dissemble him; and ye but hang by, ye are not on, that would cut him off. I blesse my good God, I am a Member ingraffed into that Body, whereof I acknowledge *Christ Iesus* to be the onely Head. Lord, giue mee grace to succour, and condole my Fellow-members, to loue, and obserue my Head.

THE

The Monodie
OR,
Soliloquie,

AS doth the morning
starre foregoe the Sunne;
And next before
a Prince, doth Herauld hye:
A Prophet so
a Saviour doth forerunne;
And next before
the Word, the voyce doth cry.
My soule! by such
forerunner fit and good;
The Commer honour'd
was, and vnderstood.

He that to all
mens health, and wonder, would
Make Virgin chast,
and pure, bring forth a Sonne:
Would also Mother
make of Matron old,
That wonder might
with wonder be forerunne.

My

My soule! our God
sets forth his wondrous power
In yong and olds
increase, both day and houre.

A man of blamelesse
life, his office plyes,
Offers not for
himselfe, but all and some:
Yet while he doth
in Temple sacrifice,
Hee's heard concerning
what he pray'd at home.
My soule! 'tis not
in words still to dispute:
Doe thou thy Duty,
God will heare thy suite.

One tels the Babes
both birth, and worth, and name,
How great to God ward,
and how glad to all:
What sanctity
in wombe, on earth what fame,
With such as should
accordingly befall.

My

My soule! of others,
he must needs excell,
Whom God doth so
approue, as to foretell.

Old Father 'cause
he credits not such voyce,
Till comming of
the voyce, hee's taken dumbe:
Two mothers meet,
in promise to reioyce
Th'ones Babe (an vnborne
Prophet) springs in wombe.
My soule! he now,
ere manned was, was sainted;
Be thou before
this earth, with heauen acquain-
(ted.

The Mother old
(at Time) brings forth yong Son,
Friends meet, and feast,
and thus the Babe they stile:
Not so, why so?
say Shee, and They, 'tis done
By Sires deciding,
as God said ere while.

My

My soule sayes happy,
happy is the same
Whom God or stiles,
or writes, or knowes by name.

His wondrous life
followes next wondrous Birth,
Food, Raiment, Harbour,
all to be admired;
So lives he, as
he would not live on earth,
As if (past men)
to Angels he aspired.
My Soule! so live
on earth, and heaven so love,
As being yet
below, bound for above.

So strict a Liver,
cannot but reproove
Others loose lives,
true zeale is hardly mute:
He tels what fits
not, and what does behoove;
And does before
their face, their faults refute.

My

My soule! be others
faults must freely blame,
And rather may,
himselfe free from the same.

A Tyrant snuffes
and frets, hee's told his fault,
So bad men brooke
not, to be reprehended:
He casts true Preacher
into filthy vault,
There to expect
a further ill intended.
My soule! such hire
thou hast from froward heart,
He would destroy
thee, whom thou wouldst conuert.

A Day besits
to doe some iolly deed;
One playes a part,
hath promise of reward;
Hauing consulted,
askes such horrid meed,
The like whereof
is scantly seene, or heard.

My soule! thou canst
not thinke, nor vnderstand,
What euill things,
would euill men demand.

An Harlots Daughter,
askes a Prophets death,
The Enuyous
are all for others ill;
Whose mouth they could
not stop, they choake his breath,
And banquetting,
of bloud they take their fill:
My Soule! when wicked
men so feast, and flourish,
Alas! then pine
the godly men, and perish.

Pra-

PRACTIQVE THEORIES:

OR,

Votiue Speculations VPON

Peters { *Calling.* *Confeßion.* *Denyall.* *Repentance.*

By IOHN GAVLE.

LONDON:
Printed by *Thomas Harper*, for *Robert Allot*, and are to be ſold at his Shop in *Pauls* Church-yard at the ſigne of the Blacke Beare, 1630.

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Practique Theories:

OR,

Votiue Speculations,

VPON

Peters Calling.

THe Calling of the Apostles was both timely, and mature. Christ then chose them, when he was both to instruct and imploy them. Hee sought them early, and opportunely, so to haue and vse them: as both

fit

fit matter, and Instruments of his sacred Trade and Worke. Therefore he called them, because he would send them: first were they instructed as Disciples, that so they might be furnished for Apostles. Call me O Lord to thy seruice, and that right soone; take me to thine owne selfe, fit me for thine owne vse: make me to receiue, and imploy my Talents, to learne, and teach thy Law; to heare, and doe thy will.

A Captaine, going to warre, presses his Souldiers; a Master being to set vp Schoole, gathers his Schollers together: so Christ beginning to preach, cals his Apostles. *Iesus began to Preach, Amend your liues, &c.* (and forthwith it followes) *Iesus saw two Brethren, Simon which is called Peter, &c.* Hauing but repeated the Text, the Auditours next are reconciled. The Preacher is nothing without his Hearers.

Mat. 4. 17. 18.

God

God giues his Preachers gifts, for the Hearers ſakes. Preachers are inſtituted of God, but Hearers intended. Foraſmuch as the word of God was ordained, not that it ſhould be preached onely, but chiefely that it ſhould be heard. Chriſt is not enuious of our illumination: The great Doctour of *Iſrael*, and Biſhop of our ſoules, would not that ſauing learning ſhould liue, and dye in himſelfe. Could Chriſt himſelfe haue continually beene amongſt vs, he had needed no Diſciples: but becauſe himſelfe could not alwayes teach, hee therefore choſe not to teach alone. The Maſter of the Schoole cannot be alwayes preſent, Vſhers therefore are choſen vnder him: The Biſhop muſt of neceſſity be elſewhere, his Vicars therefore and Curats ſupply his place. Now that he began to Preach, hee choſe his Diſciples to helpe to Preach: choſe to

teach some himselfe, and charged them to teach all Nations. Our Sauiour would not onely communicate, but euen propagate the knowledge of his truth. No man is taught of God, for himselfe alone; nor taught to know onely, but to instruct. *Peter* is not called or conuerted, but to strengthen his Brethren. We haue this grace and knowledge one for another: The Prince for his People, the Father for his Children; the Master for his Seruants, the Preacher for his Hearers, as Christ also for his Apostles.

Luk. 22.

Christ said or did little without, or beside his Apostles; because he would haue them partakers and witnesses of all hee said or did: And the rather witnesses, because they were partakers. Well might they testifie to others, whereof themselues had such proofe and experience. So *Iohn, That which we haue seene*

and

and heard, declare we vnto you: So *Peter* and *Iohn*; *We cannot but speake the things, which we haue seene and heard.* Christ would not but call *Peter* to heare, and see the things of sauing Truth; that *Peter* might not but speake the things, he had both seene and heard. The truth of God is not to be learned onely, but related. We are Conduits of our knowledge, not Cesternes. Then are wee profitable Schollers, when we vnderstand to edifie; when we learne, to teach. O thou wisedome of thy Father, and Bishop of my soule! How dull a Scholler, and carelesse, hast thou taken vnder hand? I am but one of thy blinde and sluggish Disciples: As one that would shame his Master, how haue I truanted in thy Schoole? Beside mine ignorance, I haue no desire to know. Oft and long hast thou taught me, and I haue either forgotten, or not vnder-

1 Ioh. 1. 3.
Act. 4. 20.

stood. Oh slow-heartednesse of ours! oh vntowardnesse! How vncapable are we, whereof we are taught! how vnmindefull, whereof wee are admonished? All are Truants; few or no Proficients: Fooles and Scorners, that haue refused, haue hated to heare of Counsell and Instruction. Master, thou art true, oh teach me thy truth! Teach me to learne Thee, and vnlearne my selfe. Spurre me to thy Precepts, and bridle me in my lusts. But slow am I by nature, and sloathfull by thine owne art, and industry; Lord worke mee to thy Word and Will. Vouchsafe me (Lord) to heare, and tell of thy Truth. I will teach others, what thou hast taught me, sith I am therefore taught to teach.

* Ioh.1.
* Luk.5.
* Mat.4.

* Once, and * Againe, and the * Third time was *Peter* called; else doe the Euangelists differ in the Time, Place, and Manner of his

his Calling. Wee are often, ere effectually called. We seldome come to Christ at once: It is well, if againe & againe will throughly conuert vs vnto Christ. First *Peters* Brother brought him vnto Christ, then *Peter* bad Christ goe from him; after that, Christ bad *Peter* follow him. So come we to Christ; first, the Ministers (our Brethren) bring vs, then (considering our vnworthinesse) we bid Christ goe from vs; lastly, (in his loue and power) Christ both bids vs, and helpes vs to follow him. Thrice (I thinke) *Peter* was called: certaine I am, thrice he denyed* his Calling, and so he* confessed thrice.

* Mat. 26.
* Ioh. 21. 17.

The Apostles of the first election, were men but of meane Birth, and Parts. Not *Paul* is first called, but *Peter*; not he that studied at the feete of *Gamaliel*, but hee that toyled in the bottome of the Sea. The first

knowledge of the Gospell was not gotten by study, but giuen by inspiration. Not a Philosopher reaches to a Diuine: but a very Fisher-man, is made euen a Fisher of men. Christ the rather made choyce of the rude and base, that the Gospell might be knowne to be the power and wisedome of God not men: that the wit, and eloquence of men, might not arrogate to it selfe, the promotion of faith and piety: that the diuine Truth might neither be thought, nor said, the wisedome of the world. *We haue this treasure in earthen vessels, that the excellency of that power may be of God, and not of vs.* The weake ones, and obscure, are made the lights of the world, and pillars of the Church. Euen the Ignorant, shall preach his Mysteries, and the Obscure shall publish his Name. He chose but weake Instruments, to a mighty Worke. The more was his power,

2 Cor. 4. 7.

power, that could conquer without weapons, and his wisedome more, that could perswade without words. *Not many wise men after the flesh, not many mighty, not many Noble are called.* God that made all persons, creatures, regards no creature for his person. His election is not more free, then frequent, of the foolish, to confute the wise; of the weake, to confound the strong. *Cephas*, rough, and vnhewne, is brought from his Quarre, to a Rocke, and there framed, and placed a polished corner of the Temple. A silly *Symon*, is both elected, and endowed a preaching *Peter*. I see well, the necessity of being a Creature, of the lowest, in the first *Adam*; excludes not the possibility of being a Christian in the second, with the highest. Then, hauing this prerogatiue, to be as fearefully and wonderfully made, as the most: I will looke for this

1 Cor. 1. 26.

priuiledge, to partake of the likeneſſe of that Image, with the beſt: Country, nor condition ſhall diſcourage mee, ſith my God regards not what Country, what condition.

All are vnapt by nature, and vnworthy a ſpirituall vocation. A dead man can as eaſily rayſe vp himſelſe to life, as can the naturall man incline himſelſe to grace. How farre vnfaſhionable to a veſſell of honour, is this clay, if it want the hand of the Potter? We ſtand ſtill in an vncalled ſtate, vnleſſe the grace of God preuent vs in our Callings. He ſaid it, as of all Chriſtians, ſo of his owne Diſciples: *Ye haue not choſen mee, but I haue choſen you.* Chriſts intention was to *Peter*, ere *Peters* attention was to Chriſt. Both our Election and Vocation, are ſuddaine to vs ward, and indeliberate; to God onely are they determinate, and foreſeene. Chriſt ſees, ere *Peter* per-

Ioh. 15. 16

perceiues, nor offers *Peter*, but Christ cals. It is no power and merit of the called, but the will and mercy of him that cals. Such is the dignity of an Apostleship, that it is obtained onely by the grace of God. Christ saw *Peter*, when *Peter* saw not Christ. He saw him, not onely according to the appearance of the face, but disposition of the heart: He saw him, what hee was, and should be, and chose him for what he should be, not for what he was: He saw him, not as one that was, or would be, but that might be an Apostle. He perceiued there was apt matter to worke vpon, though the thing was now but in grosse: he well discerned this pretious stone, though yet but in the rough. Himselfe had the art to polish it, therefore despised hee not a possible, though incomposed good. Lord bow downe thine eyes vpon vs in thy Christ,

behold vs, cloathed with his Righteousnesse, cleansed by his Bloud: shew vs the light of thy countenance, and let thy gratitious aspect allure vs. See vs now to sanctifie vs, and blesse vs in thy sight for euer.

While *Peter* busily casts his Net into the Sea, Christ earnestly casts his eye vpon *Peter*: He waites and watches to take Fish, and he to take the Fisher. How the Lord attends his intended Disciple? Hee findes him *Casting a Net into the Sea*, for hee was a Fisherman: Busied namely, not onely in an honest labour, but in his proper Calling. How should the Fisherman be found, but mending or casting his Nets? So the Labourer, but holding his Plow; the Scholler, but vsing his Penne, the Souldier, but handling his Speare? *Peter* is now imploying the One Talent of a ciuill Calling, when the Ten Talents of a spirituall voca-

vocation are vouchſafed him: Chriſt not onely choſe men of meane Callings, but tooke them at ſuch times as they were exerciſed therein. It is not our ordinary labour can hinder Gods ſpeciall worke. Inward endowments are not the further from vs, for our outward imployments. Grace takes thoſe at beſt leaſure for her entertainement, whom ſhee findes occupied, though in a poore, and toyleſome, yet honeſt Calling. When we are idle, is an occaſion for the Deuill to tempt vs: but when we are imployed, is a time for God to call vs. Let ſinne, and the Deuill, alwaies finde me doing ſomething, that ſo there may be nothing for them to doe: And let Grace, and my Sauiour, finde my ſoule ſo buſied in the beſt things of this preſent, as not thereby indiſpoſed to the leaſt of a better Life.

Yet mindes he to take Fiſh in his

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Yet mindes he to take Fiſh in his

his Net, and himselfe is now caught by a voyce: a voyce that at once commands, and enables; that perswades, and disposes together: *Follow me.* He that now had the will to command, had also the power to preuaile. As afterwards, *Peter* had not left the Land, to haue followed Christ vpon the Sea; but that Christ bad him: So neither had hee now left the Sea, to haue followed Christ vpon the Land. Our following of Christ, lyes not in our Comming, but in his Commanding. *Draw mee, wee will runne after thee.* It is in him that draweth, not in him that runneth. We follow Christ no longer, or further, then he leades vs on by the hand. *Peter* heares vnlookt for, *Follow me.* God cals vs when we thinke not of: and is nigh vnto vs, when we are not aware. No more but *Follow me.* To follow Christ, is to bee called to him. To follow Christ, thi;

Mat.4.19.

Can.1.3.

this is it, both ordaines and perfects a Disciple. The Disciple is not aboue his Lord, nor goes he before him; it is his all, to follow him. Wee haue all of vs Christ for an example, in all things that concerne vs. He is gone before vs, wee but come after him; not in the paths of his feet, as did his Disciples, but (as Christians ought) in the works of his Truth. As a Sonne his Father, a Seruant his Master, a Souldier his Leader, a Scholler his Teacher: so instruct mee (Lord *Iesu!*) and strengthen me, that (in all loue, and duty) I may follow thee.

There is a promise annexed to the command: *Follow me, and I will make you Fishers of men.* Mat. 4. 19. It is by his Benefits, Christ inuites vs to our duties. Our louing Lord, rather seekes to winne vs to his Seruice, then constraine vs. As Christ hath caught *Peter*, so will hee teach him

him to fish for his fellowes: of a Fisher-man, he shall be a Fisher of men. Christ now cals him from the same Trade, to the like; from the ordinary art, to the deepe Mystery of Fishing. The temporall was but an embleme, type, prophecie of a spirituall Piscation. He shall be a Fisher, as before; onely this, there shall not be the same Nets and Fish. Whereas he caught a scaly Nation, being and mouing in a liquid element onely, now shall he captiuate a smooth People, residing in all vnder Heauen. He caught Fish by the labour of his hands, but shall catch men by the labour of his mouth. Hee brought Fish to the earthly, but now shall, to the heauenly *Hierusalem*. Such Fish he tooke before, dyed; because taken out of their owne element: but now except such as are taken, none shall liue; because brought into their best state. The Preachers

of

of the Word are not vnfitly compared to Fishers. They weaue the Word of God in method and order, and knit holy Sentences, precepts, Counsels together, like Nets; to catch soules withall. Their Hookes of the Spirit, and mystery, are bayted with the flesh of Christ, and humanity. They take men from out their mudde, & Ponds, & Sands, and Sea: Him from his carnall mudde, him from his golden sands, him from his troubled pond, him from his raging sea. All from the deepe sea and dangerous, from the dead sea, from the swelling sea and mercilesse, from the stormy and vnstable Sea. Master, thou hast made vs Fishers of men: woe, woe, we haue fished all night, and caught nothing: Our draw-Nets gather more Soyle then fish; our vessels are empty, and much is cast away. Our Hookes hang continually, and the

the fish but nibble at our Baites. The little fish finde holes to slip through, and the great ones breake our Nets. The fishes are mute, the fishes haue no eares; the fishes hearts are turned within them; the broad part is backward. Some cleaue to their Rockes, some play vpon their Sands, some wallow in their mudde. We venture euen our golden Hookes, and yet the vile fish escape vs. Lord! we can but (at thy command) cast our Nets into the Sea; it is thou that must bring the fish into our Nets Our labour is onely in the Cast, thy power is wholly in the Draught. Wee labour at aduenture, thy power is infallible. We fish in the night, wee angle vnder water; we know not what fish we shall take, neither can we say directly how, or when the Fish are taken: Thou onely canst determine all; that bringest them to our Nets.

Christ

Christ hath commanded *Peters* Seruice and attendance: nor stands *Peter* now to bargaine and dispute with Christ. He is not so scrupulous, as curious in the matter: that he hath called him, is enough to perswade him: Neither askes he to what worke, nor for what end? The grace of the Holy Ghost neither will be examined, nor controlled: nor does true Faith and Petty expostulate, but obey. *Peter* (as now) had seene Christ doe no miracle; had heard Christ speake of no reward; he followes onely vpon his bare word. Alas then, that all his promises cannot allure vs after him. Call me (Lord Iesu!) and commend me to thee, without all contradiction. I will obserue, rather then inquire my Sauiour; nor shall it be my Lightnesse, but my faith: I will follow my Sauiour for himselfe, nor shall it be my duty onely, but reward.

Where

Where grace is together both motiue and guide, neither is the reason there expostulated, nor the act suspended. The good Disciple neither expects his Fathers buriall, Wiues kisse, or Friends farewell: neither stayes he to consult at their mouthes, nor once aske their consent. (We haue good leaue of our selues, to serue God.) So soone as he heard say, *Follow me*, He and his Brother; *They straight way left their Nets, and followed him.* We ought to deliberate, and consider vpon some morall actions: the diuine Election, and vocation, askes no deliberation of ours, abides no delay. There is no deferring our conuersion to Christ. Christ now cals, hee that will heare his voyce, euen to day (while it is called to day) let him take heed, that he harden not his heart. Christ will not call him, that will not come when he cals. Delayes but dis-

Mat. 4. 20.

able

able vs to a Christian calling: To day, we are vnready, to morrow vnwilling; to day indisposed, to morrow irresolued; excusing to day, denying to morrow; to day but neglecting, to morrow quite contemning: Thus are we euery day lesse fit then other, to be followers of Christ. He shall be my canonized Saint, who readily bowes at his Sauiours becke, that comes when his Sauiour cals: I will chaulke vp that soule for a foolish Virgin, which will delay to follow, till the doore be shut. Let mine neuer feare her owne exclusion, till she can hope it shall be opened to her late and little regarded knocking. When Lord! when? My heart is ready (O God) my heart is ready. Speape Lord, for thy seruant heareth; Bid Lord, for thy seruant commeth; say but thou the word, and forthwith I shall not but follow thee.

No

Mat.6.24. *No man can serue two masters; ye cannot serue God and Mammon. Peter* followed not Christ, but first he forsooke his Nets. Not onely such Nets, wherein he might haue caught a brute Creature; but all such Nets, as might haue snared a reasonable soule. Worldly Affluency, Affinity, and Affections whatsoeuer, he tooke to be but Nets: His Substance, Parents, Wife, and Children; all these were Nets, and enough to intrap him. But that more was meant by the leauing of his Nets, his Nets were not worth the naming, nor his losse and leauings worth the reckoning. Had he left no more, but (as here) his Nets, hee had little cause to boast so largely of his leauings: *Wee haue left all, and followed thee.* All sayes he? Alas, what all? What if a crazy Boate, a rotten Net, a rude Cottage, an obscure kindred? this is a poore all, to speake of. None

Luk. 18. 28.

had

None had lesse to leaue, then the Apostles of Christ; yet none left more then they. For, had it beene more, they would neuertheless haue left it all. They left all, that reserued nothing, they left all, that desired nothing. It skilleth not what they left, but with what heart. They left all they had in action, and in affection all that might be had. As much as they that followed not, could couet: so much they forsooke, that followed Christ. *Peter* (of the little he left) left as much as *Alexander* could desire, although he wisht for a plurality of Worlds. In short, while he retained, coueted, and inordinately loued nothing, he left all things. Nor had he losse in his bargaine; he got for his Ship, the Church; for his Net, the Word; for Fish men; for his art of fishing, the gift of Preaching; and for his losse of all, a gaine of all in all. It is gaine, to leaue

Goods

Goods and Substance; piety to despise Father and Mother; Charity to hate Wife and Children, and the onely selfe-loue, to deny himselfe for Christ. I will say in his words, and (I trust) with his heart; *I count all things but losse, for the excellency of the knowledge of Christ Iesus my Lord, &c.* Christ is to me in Misery, Comfort; in Weakenesse, Strength; in Sicknesse, Health; in Want, Fulnesse; Defence, in Danger; Glory in Shame, Gaine in Losse, and Life in Death. I will learne to leaue all (vnder Heauen) for him, that left Heauen for mee. Let my soule neuer want comfort, till she feele the dammage of so happy a change.

Phil. 3. 8.

Pra-

Practique Theories:
OR,
Votiue Speculations,
VPON
Peters Confession.

Concerning Christ, men of all sorts, must say somewhat. Some speake of him neither well, nor truely, some truely, but not well; some well, but not truely, some both well and truely: *Behold a Glutton, a Wine-bibber, a friend to Publicans and sinners*: His owne Countrey. Mat. 11. 19.

Mat. 13. 55. Country-men truely, but not well, *Is not this the Carpenters Sonne? is not his Mother called Mary? &c.* The common people well, but not truely, *Some say* Mat. 16. 14. *Iohn Baptist, and some Elias, and others Ieremias, or one of the Prophets*: *Peter* and the Disciples both well and truely, *Thou art the Christ, the Sonne of the liuing* Mat. 16. 16. *God.* Men goe not so farre, as to guesse at, it is for Disciples onely to confesse the Truth. A many speake largely of Christ, they are but few that tell truely of him. The vulgar sentence is as false, as frequent, and not more various, then vntrue. What is it, that men say of Christ? Why, so many men, so many mindes, so many mouthes, *Some say Iohn Baptist, some Elias, &c.* Some say this, some say that, none say truth. Truth stands not vpon opinions, certainety is not grounded vpon wauering, verity admits not of variety, Grace deriues not her

her efficacie from a Quantity: Faith consults not at the most mouthes, for her profession. The truth is one, sole, and simple in it selfe. Wherefore, they could not say truely of him, and seuerally. Amongst diuersities, there cannot but be errours of opinions. He could not be all they said, nor was he any: neither *Iohn Baptist*, nor *Elias*, nor *Ieremias*, nor one of the Prophets. Multitudes (I see) may erre as well in Doctrine, as Manners. Alwayes, the more they are, the more euill and vntruth. Their Learning shall neither instruct me, nor their Life direct me; who take these, as either proofe, or signe of a Church. Neither will I take all they say, for Gospell, nor all they doe, for good.

But men said more then so; they called him moreouer, *The Sonne of David*: And *a great Prophet*: Nay, euen *The Christ*.

Mat. 12. 23.
Luk. 17. 16
Ioh. 7. 41.

They said so indeed, but it was but now and then, as they were occasioned: not constantly, and confidently, as they were perswaded. All, and the best they said of him, was but from some sudden opinion, but no sound Faith. All they said of Christ, it was but a various vulgars errour at the best. The good they spake, it was not much to be commended; yet might their errour the rather be excused. For, though they did not (as the Disciples) confesse him; yet did they not (as the Pharisees) blaspheme him: They said not but honestly of him, though they said amisse. This is not all, to speake good of Christ, but well; nor to speake highly of him, but accordingly: neither is it enough to vtter no euill against him, but confesse his truth. Then am I a Christian, and to be commended, not onely when I say of my Sauiour, the best

that can be conjectured but when I say of him accordingly he is revealed.

Christ was not ignorant whom, and how the World esteemed him. Nor (tho he were so) was he curious to inquire it. He asks indeed of the vulgar opinion, *Whom do men say that I the Son of man* [illegible] but to excite his minds only, his Disciples confession. Or, he would first refute the falsehood of others wrenching, and then confirm the truth of their Beliefs. Whose cares he to inquire after the report, but to acquaint them rather with the truth? This first question was but to make way for the next; *But whom do you say that I* [illegible] Peter, who has rather prepare him? he only so asks, the rather to take occasion so to examine his Disciples, whether they thought no other of him, then did others? Not is it into question only, but toward their

Mat. 16. 13

verse 15.

their Faith. Cares hee whom men repute him? he inferres that, so to make his Disciples confesse him. No matter what they say, *but whom say ye that?* and The last question was enough to confute the former answere (it prooues hee was not so as the other said) in that he asks again, whether they themselues can yee say other of him. Yea, further seekes he to refute the peoples opinion, by a Disciples Resolution. Faith and Truth are to be found, not vpon the face of the earth, but within the bosome of the Church. Though perhaps men may say no hurt of Christ, yet Disciples indeed must speake the truth. It is no resting vpon the common rumour. This is Christ (say they) and that is Christ, here is Christ, and there is Christ. The Apostles onely, they haue seene more, and can say better, and that with one heart and voyce of all, as it

were conceiuing and confessing at once, both the Nature, Person, and office of their Sauiour. *Thou art the Christ, the Sonne of the liuing God.* These are recorded to be *Peters* words onely, but are acknowledged to be all the Disciples faith. *Peter* is here the Apostles mouth, or his Fellowes spokesman; he preue, vs their tongues, yet are all their hearts at once in his mouth: so as you cannot say which was first, his vtterance, or their assent. All were asked as well as he, he onely answers for them all: it is easily obserued, that vpon all occasions, *Peter* was more forward to speake, then his fellowes. As namely when he said, *Lord, what shall this man do?* And againe, *Though all men shall be offended because of thee, yet will I neuer be offended.* Yea, and againe, *Be it far from thee, Lord, this shall not be vnto thee.* Each instance euinces, that *Peter* would

Mat. 16. 16.

Ioh. 21. 21

Mat. 26. 33

Mat. 16. 22

would still be talking of more
then pertained to him, of more
then was possible for him: and
that he said so oft, for what
he was worthily reprehended,
though now, for what he was
much commended. But not to
conjecture in his calling, call it
rather his faculty of speech. It is
his praise, he was more prompt
to speak it, then others: they vi-
rily had understanding hearts,
as well as he: only this, he was
more ready tongued then the
rest. Christ endowed not his
Disciples all alike. They had all
of them their severall gifts; and
faculties, in which they did ex-
cell. One might be more elo-
quent, another more innocent,
one more adoring, another more
believing, one more solid in lap-
prehension, another more vo-
luble in expression. Wee see a-
mongst our selves, he is more ri-
bland judge, he more apt to vi-
ter, he more fully minceinus, he

Mat. 1. 16
16

Job. 1. 21

Mat. 26. 13
Mat. 16. 22

more freely declares, he wants no Words, and he no Thoughts. O Father, from whom is euery good and perfect gift; perfect thy seuerall Graces in thy Saints, that we may one with another conceiue and declare thy Truth, and Name: vnite thy seuerall Graces in thy Saints, that wee may all as one, believe with the heart vnto Righteousnesse, and confesse with the mouth vnto saluation.

Harke the onely and Apostolicall confession. *Thou art the Christ, the Sonne of the liuing God.* A little confession of a large faith, or a strong faith in few words. His Name is expressed, his Nature is vnderstood, his Person, and Office are acknowledged; *Thou art the Christ, the Sonne of the liuing God.* Thou, euen thou (as thou sayest) the Sonne of man; thou Sonne of a Virgine, and true Man made of a Woman: *Thou art Christ*, an-

noynted namely, a King, a Priest, a Prophet. *Thou art the Christ*, that was long promised and expected; that is now exhibited and enioyed. He sayes moreouer, *The Sonne of God*, and not (as men said superstitiously, and himselfe in asking the first question, seemed to adde superfluously) *the Sonne of man* onely: The Sonne of God by nature, not adoption: Not a Sonne amongst others, but the onely Sonne: and Sonne not of a dead Idoll, but of *the liuing God*. The people said of him, *This is the Christ*: and they that were in the Ship (other men, and Mariners, rather then Apostles) said likewise to him, *Thou art the Sonne of God*: and yet as though they said nothing concerning him, or somewhat vnbeseeming him, they are not only not commended for their sayings, but their sayings not regarded. No matter with what words, but what

Ioh.7.41.

Mat.14.33

white mindes God and Christ are called and confessed. The same words, haue not alwaies the same knowledge and intention: Therefore deserue they not the same praise and approuement. The people spake of Christ, but vnderstood not of the Christ they spake: So the men that were in the ship, called Christ the Sonne of God, rather out of wonder and astonishment, then out of knowledge and true faith: But *Peter* is all faith, in few words: He cals him the Christ in Office and calling; the Sonne of God in person and propriety, and in nature and power, the Sonne of the liuing God. Oh Iesu, and Sauiour! so beliues thy seruant, and confesses: *Thou art the Christ*, anoynted aboue thy fellowes, and without any fellowes, *the Sonne of the liuing God.*

When *Nathaniel* had heard Christ speake no word, had

Ioh. 1. 49.

Ioh. 1. 47.
Mat. 16. 17

theme him does no wonder aboue could shy. *Thou art the Sonne of God.* Both these had *Peter* long and oft, both heard and seene, and he sayes moreouer, *Thou Sonne of the liuing God.* And Christ commends *Nathaniel* before his saying, *Behold an Israelite, in whom is no guile*, and *Peter* for his saying, *Blessed art thou Simon Bar Iona, &c.* The true profession of Christ is not without the due praise and reward, and if it gaine praise and reward from God, then is it a true profession. *Peter* was blessed for the confession of Christ, yea blessed in the reuelation of that confession. *Blessed art thou Simon, &c. Why? For flesh and blood hath not reuealed it to thee, but my Father, &c.* A Christian is happy, not onely in the operation, but infusion of diuine Grace. The confession of Christ proceedes not from an humane opinion, but from the diuine reuelation. Faith reaches

aboue

aboue reason: *Flesh and bloud hath not reuealed it vnto thee.* Nature is not capable to conceiue, much lesse able to instruct in the Doctrine and Mysteries of diuine Grace. Happy are wee when the truth of God is reuealed to vs, happy in the truth, happy in the Reuelation. *Peters* faith was not worthy to be so blessed; but for his sake, by whom it was reuealed. *Blessed art thou Simon Bar Iona, for flesh and bloud hath not reuealed it vnto thee, but my Father which is in heauen.* Faith is no whit commendable for it selfe, or subiect, but for the Obiect, or Authour thereof. God for his owne sake, commends and crownes his Graces in his Saints. *Peter* now confessed the person of Christ, because it was reuealed; but he soone after dissuaded the Passion of Christ, because it was not reuealed. We know, beleeue, testifie no more of God and Christ,

then

then is reuealed vs. Gods Reuelations are not alwayes with euery Saint: nor hath euery Saint all reuelations: nor haue any reuelations but Saints. The *Scribes* and *Pharisees* could not learne this in their law, *Thou art the Christ, &c.* which a silly Fisherman confessed, because it was reuealed. We are not to be proud, but thankefull, in the height or measure of reuelations: sith the knowledge of diuine Mysteries are not gotten by our owne labour and merit; but if God haue reuealed any thing, to any man, so it was, for so it seemed good in his sight. It pleaseth the Father, to reueale the Sonne, and the Sonne to reueale the Father; otherwise know we neither Father nor Sonne. Oh Father, Lord of heauen and earth, that hast hid these things from the wise and prudent, and reuealed them vnto Babes; that so these things may be knowne

to

to come, not from humane Wisedome, but diuine Grace: Inspire thou mine heart by thy holy spirit, that I may know thy Truth, beliue thy Word, doe thy Will, declare thy Name.

He that confesses Christ, him also will Christ confesse. *Peter* sayes, thou art Christ; Christ sayes, thou art *Peter*. *Peter* meanes, Christ the eternally annoynted; Christ meanes, *Peter* the euerlastingly established, *Peter* cals Christ the Sonne of God; Christ cals *Peter* the sonne of *Ionas*: But for the confession of Christs Father, *Peters* Father was not worthy the mention: Because he confessed his Father; whom flesh and bloud reuealed not; he therefore testifies of his Father, though but of flesh and bloud. Signifying withall, that he is not more truely his Sonne, whom he mentions, then himselfe is his, whom he confesses. *Peter* being vrged, confesses Christ;

Christ; Christ vnaskt, acknowledges *Peter*. We cannot doe any thing for Christ, which Christ will not more readily and largely doe againe for vs; in euery thing so answerable is our Sauiour to vs: yea he so exceedes vs. If we know him, he will take notice of us; if we worship him, he will honour vs; if wee loue him, he will imbrace vs; if wee pray vnto him, he will intreat for vs; if we prayse him, he will commend vs; if we witnesse of him, he likewise will testifie of vs. *Whosoeuer shall confesse me before men; him will I confesse also before my Father which is in heauen.* I beleeue what my Sauiour hath said for his part: God grant me, for my power, to obserue the saying.

Mat. 10. 32.

When *Peter* but came to Christ, Christ then said, *Thou art Simon, the Sonne of Ionas*: but now that he confesses him, hee sayes besides, *Thou art Peter, and*

Ioh 1. 42.

Mat. 16. 18. 19.

vpon

vpon this Rocke will I build my Church, &c. and I will giue vnto thee, the Keyes of the Kingdome of Heauen, &c. Before, he but told him of his name and pedegree; but now withall of his office and authority. The founder confession of our faith, hath alwaies the ampler approuiement, and reward. *Thou art Peter, and vpon this Rocke, &c.* We obserue amongst vs, from these words in their originall, a twiofold point of Rhetorique: a *Metaphor*, a *Paronomasie*: the one, in that there is an allusion in the words; the other, in that there is an assimilation in the matter. There be, that would haue the word intend the same party, whereto it alludes; we say the word but assimilates another thing, which it also intends. In holy Writ, we hold it safer to be led by the apt sense, then bare sound of words. *Vpon this Rocke.* How many haue wilfully dasht themselues to

pieces

pieces against his Rocke? making the Rocke of saluation, a rocke of offence, and a common stone to stumble at, of the chiefe corner stone. *Vpon this Rocke.* What? vpon the man? vpon the mans faith rather, and confession. Vpon his Confession? nay, not vpon his personall faith, but the vniuersall truth. *Vpon this Rocke will I build my Church*; what, vpon the other? nay rather vpon himselfe. To say that Christ should build his Church vpon *Peter*, is to liken him to the Foole, that built his house vpon the sands: so vaine a thing is man. Will they lay another foundation, besides that which is laid already? Confusion be vpon their *Babell!* It is verified both of Him, and Them; *The Stone which the builders* (nay the Dawbers) *refused, the same* (maugre their ignorance, auarice, pride, and malice) *is made* (and confessed by all true Christians)

Mat.21.42

ſtians) *the head ſtone in the corner.* I abhorre that Church, and Chayre, as groundleſſe; which will miſtake the Rocke, to build vpon the ſands. Let neither Faith nor Hope of mine bee ſo built, till I can believe three Fables at once; That the Earth is vnderpropt by a Gyant; the Heauens are ſupported by *Atlas*; or that the Church of Chriſt is founded vpon *Peter*. Oh thou that art the onely Rocke, and ſole foundation of my Faith! build thou, not Thee vpon me, but mee vpon Thee; ſo ſhall I ſtand firmely, and for euer.

Immediately vpon *Peters* Confeſſion, the Keyes are granted him. (By Faith wee are ſaued: without Faith and Confeſſion, there's no opening, no entring into the Kingdome of heauen.) *I will giue vnto thee the Keyes.* What keyes? Keyes which ſome boaſt of, ſome abuſe: Keyes which are moſtly

neither

neither well vsed, nor vnderstood; Keyes, whose power and authority is lost in the ignorance or abuse: for they haue them, that vse them; they that abuse them, haue them not. Keyes not of power onely, but discretion; as well to search and discerne, as either to binde or loose. Keyes, whose efficacy is not in the Instrument, not in the Agent, but from the Author; Keyes which neither binde nor loose, because of the Administration; but according to the desert. Retentiue and Remissiue Keyes, they call them: Keyes of Science, to resolue the scrupulous and perplexed spirit of conscience, to absolue the broken and contrite heart. What sayes my soule, to the power of those Keyes? I confesse it fit and iust, that the Leper and vncleane should be cast out of the Hoste, or Campe; that a rotten member ought to be dissected from

the

the body and a scab'd sheepe excluded the Fold: That he that refuses to heare the Church, should be counted as an Heathen man, and a Publicane; and the obstinate sinner to be worthily deliuered vp to Satan, that hee may learne not to blaspheme. I at once admire their vse, reuerence their Minister, adore their Authour. I faithfully beleeue, and loue to imbrace the Liberty; I feare to incurre, and doubt not to obey the censure: the denunciation is the sore trembling of my loynts, the Pronunciation is the very reioycing of my heart. For I looke to a further efficacy, then their outward ministery. Onely I cannot but lament that their light vse, and familiar, hath brought them into contempt, and wish that the contempt were not so familiar.

The words are here (according to the occasion) pronounced but to one of Christs Disci-

ples;

ples; *To them will I give the Keyes.* But the power is elsewhere (according to the intention) exhibited to them all; *Whatsoever ye bind on earth, shall be bound in heauen; and whatsoever ye loose on earth, shall be loosed in heauen.* What is commenced to one, is meant to all. And not to them alone, or then onely, was this priuiledge and iurisdiction granted; but for euer to their like, the true and faithfull Ministers of the Word. Say ye then *Peter* carried the Keyes alone: and so shall his Successour? Nay, but his Fellowes in profession, were also partakers of this power: and so are all their followers. The faith was theirs also: and therefore the Promise theirs. Say (as yee would haue) *Peters* hand had borne them onely; yet are we not so senseleſſe, to take the Porter for Lord of the house. A Doorekeeper was euer accounted the meanest officer in Gods House.

Mat. 18 18

So

So he intimates it; that notwithstanding in comparison preferres it: *I had rather be a Doore-keeper in the house of my God, &c.* Will ye make *Peter* (after your manner) the Prince, Head, Chiefe, First Apostle? If *Peter* would so himselfe, hee should so proove himselfe to be but the last and least: *whosoever will be chiefe among you, let him be your servant.* Would *Peter* usurpe himselfe, what he so dissuaded others? when he forbad them to be *as Lords over Gods heritage, but rather ensamples to the flocke.* Wee take *Peter* for a Prelate indeed, not a Prince; it is a Key (wee see) he beares, not a Scepter. The Keys (as (wee know) are not to sway, but employ; and to binde and loose, are part of Office, more then Authority. We count *Peter* the first, so as the Scripture reckoneth him; The first is Simon, called Peter. He first name-ly in the Catalogue of Apostles;

Psal. 84. 10

Mat. 20. 27

1 Pet. 5. 3.

Mat. 10. 2.

not primely in place and prehe-
minence; the first in number,
not degree, counted, rather then
accounted first: The first in or-
der amongst his equals, not best
in dignity amongst inferiours.
Peters Successours (if any such)
have made great boast and con-
tention about Christs promise
here to *Peter*. They take upon
them solely to succeed him in
the vertue of that promise, Christ
then made to him; that never
offered to imitate him, in the
piety of that confession, he then
made of Christ. They would
follow him in place, yea in faith
how they fayle of him? They
snatch at his Keyes, but let fall
his Words; *Peters* power they
will have their; let who will be
his profession. Yet is it but a
shadow they so basely and gree-
dily catch at all this while. For
why? *Peters* Surpes fails both
in the right and claime of su-
periority and succession because

Pe-

Peters power and office, was neither proper, nor hereditary: Neither could be personally challenged, nor derived. And why now should the substance enuy the shadow? Let them beare the picture; we haue the power of the Keyes.

Practique Theories:

OR,

Votiue Speculations,

VPON

Peters Denyall.

NOt *Peters* faith, can forbid his ſinne: For all he had formerly ſo confeſſed Chriſt; yet does he now deny him. He ſtood erewhile ſtiffe and ſtraight, like a ſtable pillar: now reeles he to and fro, like a rolling ſtone.

What

What intercourſes are there of grace and ſinne in men? what contrary ſtruglings, and preuailings, betweene the fleſh and the ſpirit? In the very beſt, there is a viciſſitude of good and bad. Man is not more fraile and fading in the courſe of nature, then grace: in either ſtate, neuer ſtands he at one ſtay. I am a Creature, am a Chriſtian; and both changeable: I will expect Immortality, ere Immutability.

Peter euen of late (ſince which time hath not added an inch to his ſtature) made a promiſe, both peremptory, and beyond his performance; how ready he would be to dye for his Maſter: When loe! his hayre is not altered, ere his heart is changed; hee is now readier to deny him, then dye for him. But yeſterday was hee bold in preſumption, and to day is fearfull in denyall. Alas! it is all in

one day, that he so boasts, and failes. What a folly of men is it, to make such mountain-promises to their God: and to boast of more then they are able, before him that knowes their abilities? It is a wilfulnesse, to ouer-binde our selues to obedience; a rashnesse, to promise aboue our power; and a weaknesse, to hazard beyond our strength. Wee are not able to doe our Duties, much lesse to pay our vowes: To what end is more promised, when we fayle euen in what is required? A wise Debtor will not ingage his word to any man, deeper then his hand: will say no more, then he well may doe; promise no more, then he is able to pay. I dare not indebt my selfe to God in an hasty promise; but with condition of ability to performe. Lord strengthen me, to performe alwayes, what I ought; and promise onely, what I may.

When

When Christ told his Disciples, *All ye shall be offended because of me*; *Peter* (that is still so prompt to reply) should haue now also become his Fellowes spokesman, and thus prayed together for the rest; Lord strengthen vs, that we be not any of vs offended: Or (since he will be particular) thus conditioned for himselfe; I hope by thy grace and helpe, neuer to be offended. But arrogantly somewhat, and vncharitably, he would accuse all others, to quit himselfe; and in a grant of their weakenesse, boasts his owne strength: *Though all men shall be offended because of thee, yet will I neuer be offended.* Did the man but remember himselfe, hee began ere now to be offended hereat. *Master, pitty thy selfe, this shall not be vnto thee*: Neuertheless dares hee now presume vpon himselfe; *I will not be offended.* When a man is vnmindfull of his weakenesse,

Mat. 26. 31.

Mat. 26. 33

Mat 16. 22.

that is it makes him presume vpon his strength. But for all that, *Peter* need not haue so disparaged his Fellowes; though hee needs would so vaunt himselfe. It is a weakenesse of ours, to boast our strength before others; especially, to boast it to others weakenesse. Touching holy performances, I dare promise my selfe neither able nor secure; much lesse preferre my selfe. I say none more apt to swarue, then I: for I know mine owne weakenesse; but am ignorant of anothers strength. Here am I warned, how I boast mine owne will and strength; I will (as I am warranted) glory onely in mine infirmities.

It is neither good, nor safe, for a man (in matters that pertaine to God) to presume vpon himselfe. When he is securest of himselfe, he is most in hazard: while he thinkes he stands the fastest, is he most apt to fall; yea, while

while he now ſayes, he ſtands, and ſhall neuer be moued; he is now troubled, and fals away. Becauſe a man preſumes hee ſtands, therefore God ſuffers him to fall. Becauſe *Peter* ſpake of his ſtrength before all others; Chriſt (of all others) tels him of his weakeneſſe: and permits him to fall the worſt; that of his own ſtanding preſumed moſt. Becauſe *Peter* was ſo ready to anſwer for himſelfe, when Chriſt ſpake in generall; Chriſt therefore tels *Peter* in particular: *This night, before the Cocke crow, thou ſhalt deny me thrice.* Who dares preſume to doe, or ſtand; ſince *Peter* failes and fals? Lord! to preſume vpon our ſelues, is the way to make thee leaue vs to our ſelues: and to ſay we will ſtand, is to bid thee let vs alone to fal: And this is to begin to deny thee; not to deny our ſelues. Notwithſtanding ſome endeauor thou haſt committed to vs; thou

Mat. 26. 34.

wilt haue the whole worke of wel-doing imputed to thy selfe. Thou bidst vs labour a little in it, that we should not be idle; but without thee, our labour is in vaine; why should we then be proud? Our Will is nothing to thy Worke: and all our readinesse, is (without thee) no better then backwardnesse. Wee stand by faith, not of our selues; we rise, not of our selues, but by grace. While I stand, it is thou Lord, that vpholdest me; when I am fallen, it is thou Lord, that must helpe me vp. It is by thee (O thou my Sauiour!) that I doe confesse thee: and againe, by thee, if I doe not deny thee.

But euen now, Christ told his Disciples indefinitely, that one of them should betray him; and *Peter* also amongst the rest, growes fearefull of himselfe; *Master is it I?* Now that he tels him expresly, euen He shall deny him;

Mat. 16. 22

him, yet will hee contradict him; *Though I should dye with thee, yet will I not deny thee.* Wee are oft times more scrupulous and doubting, when most innocent and vnlikely; and then most apt and obnoxious, when most arrogant and secure. Christ had cleared *Peter* from being the Traytour, and *Peter* will iustifie himselfe from being the Denyer. He spake this (no doubt) out of a deuotion; but he should haue considered his owne condition. To lay down his life for Christ, is not of humane will and weakenesse; but of diuine power and disposing. Neither considers he now his owne frailty, how subiect he is to such a thing; nor Christs truth, that hee hauing said it, it cannot but come to passe. Euen now he denyes the truth, in that he will not be perswaded, he shall deny him. No falshood more manifest, then to gainesay the truth. But verse 35.

ſince he will not beleeue his words, the euent ſhall proue it. Since he will by no meanes yeeld, to be wary; to his ouerthrow he is ſuffered to gaine-ſay. He that ſo contradicts his Sauiour, ſhall anone gaine-ſay himſelfe. Rather ſhall *Peter* proue a Denyer, then Chriſt be found a Lyar. Both the Prophet, and Chriſt foretold of *Peters* offence and denyall. The Prediction was a caueat, rather then a cauſe of his offence: ſeruing rather to admoniſh him of it, then inforce him to it. Was the ſinne therefore foretold, to impoſe a neceſſity vpon the Agent, or an ineuitability vpon the act? God forbid. *Peter* did not therefore fall, becauſe Chriſt foreſpake: but Chriſt therefore forewarned, becauſe *Peter* would fall. Euill cannot take euent without Gods knowledge, though againſt Gods Will. His preſcience neither layes conſtraint

Zach.13.7
Mat.26.
31.34.

ſtraint vpon our worke; nor takes away liberty from our will. When wee wilfully doe the worſt, he knowes it, permits it, yea concurres with it; to direct the action, to correct the prauity: in all which, he is no leſſe good, then we are euill. Let diſſolute and reprobate ſpirits accuſe God, as enuyous; becauſe foreknowing their iniquities, he could, but would not preuent them: or as impotent; becauſe he would, but could not: or as both; becauſe he neither would, nor could: I will wonder at his Wiſedome, in his Mercy, in his Iuſtice; and not dare to cenſure, where I cannot vnderſtand.

Now is it, as he foretold; The ſheepheard is no ſooner ſmitten; then loe, the ſheepe are ſcattered. Yea the fore-man of the flocke is leſt behinde. Euen *Peter followed a farre off*. That hee followed, was his loue that led him: it was his feare forbad Mat. 26, 38

him, that hee followed a farre off: Through Piety, he followes, and through Frailty, but a farre off. That he followes, is Graces good motion; that hee followes a farre off, is Natures preuarication: The Disciples deuotion is to follow his Lord; onely it is the mans infirmity makes him follow but a farre off. He neuer comes neare Christ, that followes betwixt Desire and Feare, Faith and Vnbelieſe, Hope and Deſpaire. *Peter* followes, with deſire to ſee what would happen to his Maſter; but a farre off, for feare what might befall himſelfe. We would ſo farre profeſſe Chriſt, and Religion; as thereby not to preiudice our ſelues. We loue Chriſt a little, and ſo we follow him in word, and ſhew; but we loue our ſelues better, and therefore in deed and truth, wee follow but a farre off. That he followed, was more then the other

Diſci

Disciples, for they fled; but to follow him a farre off, was little better, then (as they did) to forsake him. It is to be feared, that man will quite forsake Christ in the end; that contents himselfe onely to follow him a farre off. *Peter followed a farre off.* Had he kept close to his Sauiours person, great like he had not denyed his profession. The nighnesse of our God, expels temptations. The very distance now disposes to a Denyall. To swarue from Grace, is that inclines a man to sinne. Euen *Peter* followes Christ but a farre off. What Saint comes neere his Sauiour? Lord, he that goes fastest, and furthest, followes thee but a farre off. Wee are weake Lord, and cannot goe with thee; we are lame, and lazy, and shall neuer ouertake thee. We are Snailes in the wayes of thy Commandements. So slow we follow thee, and slenderly; as

if

as if we either did feare, or did not care to set one foot before another. Euery difficulty is as a Lyon in the way, to deterre vs from our duty: and but the thought of an inconuenience, serues to slacken our pace. Wee are sluggish in the performance of Religion; O Lord make haste to helpe vs: we are slow toward the attainement of saluation; O God make speed to saue vs. Lord, be not thou farre from vs; that cannot follow thee, but a farre off.

Trauelling betwixt Desire and Feare; *Peters* slow pace at length brings him to the very place where his Master was. It was not his haste, that ouertooke him; but Christs stay, to expect him there. Not all our speed can approach our Sauiour, vnlesse hee tarry to expect vs. Neither is it enough, that hee stands to looke for vs, except he returne to fetch vs. Stayes my

Sauiour.

Sauiour till I come to him? Alas, when ſhall I be able to ouertake him? Nay, nay; come thou to me, my Sauiour, and bring mee to thee. I will waite my Lords leiſure and pleaſure; it is not for thee, to expect my Power, and Time.

Peter was (as the weather was) ſomewhat cold in body; for his ſlow pace could not get him heate with walking: But *Peter* was ſtarke frozen in mind; for his following a farre off, had let the ſunne of righteouſneſſe (both for warmth and light) to ſet vpon him. Beſide the body; there is a coldneſſe that contracts, depreſſes, ſlowes, benummes the ſoule: there is a chattering, next to the gnaſhing of teeth. *Peter* was now not more cold in ſenſe, then deuotion: and yet while hee ſtarues inwardly, he ſits him downe by the fire to get him outward heate: and lets his heart coole, the

Luk.22.55

the while he warmes his hands: Such is our blindeneſſe, wee are careſull of the body, aboue the ſoule: and commonly preferre corporall refreſhment, vnto ſpirituall redreſſe. Euill fire and vnprofitable! whoſe ſmoake offends, more then heate refreſhes; that ſcorches ſo vehemently without, and ſuffers ſo benummedly to freeze within. How vnlike is *Peter* to a Rocke; a Rocke ſtiffe, and ſtable? Neuer was he more neare a ſtone, then now; now when as cold as a ſtone. How cold is our earth, when the Sunne of heauen once ſets vpon vs? Cold are we in Compaſſion, cold in Deuotion: and thinke we haue attained to a good degree of warmth in either; when we are now neither hot nor cold. If thou (Lord) take away our ſewell, our fire is quenched; if thou withdraw thy light, our Candle is put out. Thou art our Sunne to inlighten

vs;

vs; thou art our fire, to inflame vs. A frozen heart, a frozen conſcience; who may abide that Froſt? My heart (as * *Nabals*) is cold as a ſtone, and almoſt dead within me; Oh quicken me by thy free ſpirit: Come Lord *Ieſu*, and conferre with me about thy Truth and Life; and my heart (as did thy * Diſciples) the while ſhall burne within me.

1 Sam. 25. 37.

* Luk. 24. 32.

It ſeemes *Peters* heart was cold as yce within him; ſince but the chill blaſt of a weake womans breath, could make him ſo to ſhake and ſhudder. She was weake in her ſexe, her Age, her Office; a Woman, a Damoſell, a Doore-keeper; and ſhe not threats, but taxes him (as one that would rather pitty, then bewray him;) *Thou alſo waſt with Ieſus*: And yet, not pondering what is asked; hee would be ignorant what to anſwere; *I know not what thou ſayeſt.*

Mat. 26. 69

verſe 70.

He

He ſhrinkes, and flinſhes now that a Woman but askt him; what would he haue done had the high Prieſt accuſed him? A Doore-keeper is now enough to peruert an Apoſtle. Euen weake motions, are ſtrong prouocations to ſinne; where grace is either denyed, or obſcured. Small things caſt vs downe, if God hold not vp: We couch vnder any burden, if hee ſtrengthen vs not: wee yeeld to the leaſt temptation, if he but leaue vs to our ſelues. Yea, that lewd Damoſell of our owne fleſh, how ſoone and oft ſhe prouokes vs to deny our God, in our workes, and luſts! It is ſtrange to thinke, how he durſt of late, draw a ſword againſt a multitude; and now dare not anſwer a word to a Woman. Hee was not ſo raſh then, as now cowardly; to fight beſide his profeſſion, euen vpon vnequall tearmes; and not to anſwer according

cording to his Office, though hee might easily, and with aduantage. Women are tempting creatures: are a seducing Sexe. *Adam* the first, *Sampson* the strong, *Salomon* the wise, *Peter* the Apostle, were euery one tempted by a woman. It is not the first or second challenge, can make *Peter* confesse: rather, so oft as he is vrged to confesse, he denyes. Thrice is he tempted and taxed, and thrice he denyes Christ, thrice a Christian: and doubtlesse, had his prouocations beene more, his faults had not beene fewer then his prouocations. So oft he denyed, as Christ foretold; *Thou shalt deny mee thrice.* Nay had not Christ (so saying) terminated, as foretold the sinne; hee had (no doubt) beene oftner tempted, and as often had offended. God in his Saints, both straightens the nature, and stints the number of their sinnes. See what an heape

and

and waight of ſinne in the proceſſe of Negation! How is this one ſinne paid home with vſe, in a triple iteration? Marke him, and he firſt diſſembles the matter; then denyes the party; after forſweares the truth: now he denyes openly, then with an oath; laſtly, with curſing and ſwearing. So raſhly and headily he ruſhes out of one ſinne into another of the ſame; and fals from another ſin, into a worſe. The ſame ſinne, &c. The ſame ſinne, recommitted, and vnrepented; hath beſides aggrauation in it ſelfe, augmentation, by diſpoſing to another ſinne. There be that would excuſe this fact, and fault of *Peter*; and make them no denyals, but doubtfull anſwers at the moſt. Alas, alas, the corruption of Doctrine, as well as manners! How wickedly they peruert good Authours, to make them Authours of their excuſe. *I know not the man*; for why

Mat. 26. 72

why (ſay they, that for ſome ends of their owne, would mend the matter if they could) hee well knew him to bee a God. *I am not*; the man might well ſay, I am not; for it is for God to ſay, *I am*. *I am not of them*; Hee now denyed not Chriſt, but rather denyed himſelfe: refuſed not to be of the fellowſhip of Saints, but company of men. *I know not what thou ſayeſt*; that is, the ſacriledge and blaſphemy that thou ſpeakeſt. *I know him not*; for I cannot comprehend him: or I know him not, to tell it vnto thee. Thus would they faine make him æquiuocate: like as themſelues are wont to doe, and teach. But it is not deceitfull æquiuocation, but ſincere confeſſion beſeemes a Diſciple of Chriſt. A doubtfull anſwer had beene here all one with a denyall. But Chriſt ſaid not he ſhould cunningly diſſemble, but flatly deny him. So to exte-

Luk.22.58

Mat. 26. 70.
Luk.22.57

extenuate, were to aggrauate his ſinne: in adding a falſhood, when a feare was the worſt in his offence. In as much as hee denyed not through contempt of Chriſt, but for feare of himſelfe: not becauſe hee ſo much hated his Maſter, but becauſe he now loued himſelfe too much. Therefore hee denyed him, not becauſe he would deny him; but becauſe hee would not dye for him. I dare not ſay, all was but a ſlip of his tongue at the moſt, and no errour of his minde: nor will I vrge how fowle and deſperate was his fall. Neither is the Diſciple to be reproached, nor excuſed for his fault. It is not for vs to ſooth, or taxe him; whoſe owne Teares both conuict, and cleare him of his ſinne. I will not accuſe him, but rather bewaile him, and his like. Lord! what haue I ſeene? a Rocke; or a Reede ſhaken with the winde? Ah *Peter, Peter!* how

vn-

vnlike art thou to thy ſelfe? A Pillar, and blowne downe by a Womans breath? Thrice bowing thy top to a fearefull and ſhamefull denyall: and in ſo ſhort a ſpace, as the Cocke could crow thrice? Woe, woe! once ſet on ſinning; how ſoone and oft wee ſinne? Ah fraile Humanity! whoſe ſtrength is then moſt and beſt, when it may but reach to infirmity. Is this the Diſciple that would dye for his Lord? who thus denyes the Life, for feare of Death. I haue heard of his promiſe, I ſee not his performance. O God! how doe we mocke thee? when our heart will boaſt aboue the power of our hand. The ſpirits of our ſtrength vaniſh like ſmoake; when wee leaue thee, or thy grace vs. If our foot be once back-ſliding, euery ſmall blaſt, is a ſore tempeſt, to driue vs further from thy preſence. Alas, how

how doe we then by insensible degrees, settle vnto our vilest dregges; without an efficacy beyond our art, neuer to bee refined?

Pra-

Practique Theories:
OR,
Votiue Speculations,
VPON
Peters Repentance.

THe Disciples denyall of his Master; serues to make the Saints confesse their Sauiour. *Peter* denyed indeed, but repented. To repent of the falshood, euinces the Truth: And to bee sorry that he so denyed him; is now

now to confesse him. Alwayes, to recant a denyall, is a kinde of Confession. *Peter* denyed, and repented: We are to follow his Repentance; and but consider his denyall. That hee repented his denyall; teaches vs, that haue denyed, to repent. His sinne was his owne, ours should bee his Repentance: contrarily, wee take his sinne to vs; and leaue his Repentance to himselfe: We sinne together with him; and he repents alone. Many sinne with *Peter*, how few are wee that repent with *Peter*? wee sinne as he did; but he repented, as wee doe not. Many will fall with the Iust man; how few are we, that so rise vp againe? Woe, and alas! that wee thereby excuse our falling; whereby wee should onely take incouragement to rise. Ah my soule! Thou that hast followed *Peter* sinning, follow him repenting: Thou hast him an example for repen-

repentance, not sinne; and art to imitate him in his rising, not in his fall. The fallings and risings of thy Saints, Lord let them bee a caution to me, rather then excuse.

Who would thinke *Peters* former Confession was now within him; when his fearefull Abnegation proceeded from him? But so it was, his faith was yet in his heart, euen when that falsehood came out of his mouth. *Peters* faith was (as is the Saints) indeleble. Sinne may obscure, but not abrogate the grace of Saints. *Satan* now winnowed *Peter* as Wheate, but not to Chaffe: So hee sifts the Saints, but not to Branne. Oft are Gods Goodnesses abated in vs, neuer extinct; falsified oft, neuer frustrated; oft raked vp, neuer rooted out. Gods grace (like himselfe) is both immutable, and immoueable; it neuer flits, nor failes. The Grace my

God giues me, shall once abandon the sinne I haue in me: The sinne I haue in mee, shall never abolish the Grace my God giues me. Gods graces are euery waies more then my sinnes. My sinnes indeed deserue to damme, but Gods grace shall preuayle to saue me.

Once, and againe, and the third time *Peter* sinned; and neuertheleſſe repented of his sinne. It is not the number of sinnes, can forbid the power of Repentance. Sinnes at the moſt, are but the faults of men; the least Repentance is the gift of God. The sinnes of men are innumerable; and so is the grace of God immeasurable. Gods mercy is alwayes more then our desert. Pride, Couetousneſſe, Whoredome, Murther, Blasphemy, Idolatry, Denyall; euen these are to be forgiuen. Repentance can digeſt cuill of all kindes; can salue all manner of sinnes.

And

And these once, and againe committed; may be once, and againe repented. Repentance is enough to answere to the repetition of sinnes. Much shall be forgiuen him, that repenteth much. Our Lord will forgiue vs our ten thousand Talents, as our vtmost farthing: onely beware we this, that we therefore runne not further into his debt. Alas Lord! long, and oft, haue we sinned; but short, and rare hath beene our repentance. We that in words professe thee; againe, and againe, haue denyed thee in our workes. Wee haue sinned, and not repented; repented, and sinned againe: yet sinned, with presumption to repent, rather then repentd, with resolution to sinne no more: and so iterated our euils, that many a time and oft, wee haue repented vs of our repentance, rather then our sinne. Yea, Lord, so farre, and frequently,

haue we denyed thy goodnesse, and truth; that wee could not but despaire of mercy and forgiuenesse, were not that more, and worse to deny thee.

The voyce of the Maide prouoked *Peter* to sinne: and the voyce of the Cocke now occasions him to repent. As Satan tempts to sinne, by light allurements: so God inuites to grace, by ordinary meanes. *Peter* denyes once, and the Cocke crowes: God makes vse euen of brute creatures, to instruct reasonable soules. Twise he denyes, and the Cocke crowes; and yet he neither conceiues the one, nor heares the other. Impenitent sinners are at once incapable of their owne insight, and others admonishment. The Cocke crowes thrice, after a third denyall, and now hee awakes, heares, recounts, both what himselfe did, and Christ said. Hee that sleepes in sinne,

and

and will not heare the first and second voyce of the Watchman; let him not dare to neglect the last, lest he so sleepe an euerlasting sleepe, neuer to be awaked. It is for euery Cocke, to awake the Sleeper, to admonish the Labourer, to guide the Traueller; but for *Peters* Cocke alone to warne the Sinner. Lord Iesus! thou art the Cocke that shalt crow before the dawning of the last day; thou art the Cocke, at whose crowing the roaring Lyon trembles. Now crow Lord (as a Cocke croweth) early, and late; by thy Preachers, and power; to awake vs from our sleepe of sinne: and once gather vs safe, and happy; as a Henne gathereth her chickens vnder her wings.

It was the Cockes crowing; made *Peter* remember his fault but was Christs turning towards him, and looking vpon him, moued him to repent.

Conuersion is a worke, not of humane labour, but diuine power. The voyce of the Minister may informe the vnderstanding hereunto; but the grace of God alone must moue the affection. Neither distance of place, obscurity of the conueying meane, nor interposition of obiects, could let Christ frō looking vpō *Peter*. Notwithstanding these,
Luk.22.61 *the Lord turned backe, and looked vpon Peter.* Where God hardeneth to perdition, where hee mollifieth to repentance; there his eye of iustice, here of mercy, is all penetrable. Christ now lookt vpon *Peter*, not with the eye of rebuke, but grace; not with the eye of a Master, that were offended; but of a Sauiour, that would be reconciled. Happy sinner, whom his Sauiour so daynes to behold. He denyed once, and wept not; because the Lord lookt not vpon him. the Lord lookt not yet vpon him;

him, and therefore he wept not the next: the third time he denyed, the Lord lookt vpon him; and hereupon considering his sinne, hee went out and wept. Vnlesse the Lord so looke vpon vs, we can neither consider, nor lament the euill that is in vs. Christ speakes not to *Peter*, but onely lookes vpon him: for he would admonish, not bewray him; would secretly checke him, not openly reproach him. And so, *Peter* cals Christs words to minde, from his lookes: His lookes haue the force of words; which shew him his weakenesse, tell him of his presumption, blame him for his fall, warne him to recouery. Now begins *Peter* to reckon his fault and falshood, from the truth: Hee cals to minde, that Christ was a true Prophet, and himselfe but a vaine boaster: How He told him true, that said he should deny him; Hee answered fondly,

and falsly, that said hee would dye for him: He now remembers Christs words; not onely those, *Thou shalt deny mee, &c.* for that were enough to haue made him despaire: but those also, *I haue prayed for thee, that thy faith fade not*; and thereupon he repents. It is the goodnesse of God, leades his Saints to repentance. Mercy both followes repentance, and leades thereto: The onely motiues, and sequels of all good duties, are the mercies of God; The fauourable face of his Sauiour, moues *Peter* the rather to repent. What fauour hath a sinner found in a Sauiours eye? what gladsome light of a cheareſull countenance hath there shone vnto him? *Peter* hath sate and slumbered in the vale of darkenesse, in the shadow of death. But the Cocke hath crowed, the night is past, the day is sprung from an high, the Sunne of

Luk. 22. 32

righteousnesse is risen vpon him; wherefore ashamed of his sloath and sinne; hee forthwith rises vp, goes out, and weepes. His heart and eyes, that were contracted and frozen so before; now thaw, and are dissolued at the chearefull aspect and operation of the Sunne. The guilty slaue, he feares, because he sees his Master frowne; the Sonne offending, sorrowes, though hee perceiue his Father smile: Hee roares, because hee knowes his Master is iust, and will smite; but he grieues, because his Father is so gratious, that he hath not smitten: Gods iudgements may worke horrour, and desperacy in the one; but euen his louing kindenesse and mercy, effects an holy sorrow, indignation, and reuenge in the other. My God offended, is not onely Great, but Good; why should I be so seruilely desperate, seeing I may be awfully penitent?

True repentance hath alwaies annexed a leauing and loathing of the sinfull, and their sinne. *Peter went out, and wept bitterly.* Had hee not gone in amongst them, perhaps hee had not sinned; and hee must come out from them, if he will repent for sinne. Denyed he his Master on the Mount, or in the Temple? no; but in the High Priests Hall. When hee was with the other Disciples, he confessed his Sauiour; while he was amongst lewd Companions, he denyed his Master. Nothing corrupts so, as ill company. The Deuill is sooner resisted, a mans owne lusts subdued, then are bad complices denyed: Resist the Deuill, and hee flees; deny but lusts, and they are vndone; onely, these naughty Copemates are more violent, for resistance; more importunate, vpon denyall. Their familiarity hath preuailed, to allure a man

Mat. 26. 75.

euen

euen vnwillingly to euill; and drawne him to doe it, rather vpon their occasions, then out of his owne inclination. A man is hardly innocent among Euill-doers. There is little hope to amend amongst such, as not onely daily practise euill, but perswade it. Good motions haue no processe, but are soone extinct, among euill prouocations. A man cannot be at once more sinfull, and truely sorrowfull for sinne. He did well therefore, that hee went out, and wept. Get thee out of *Sodome*, O my soule! escape (I say) for thy life, and liberty; be not thou vnited to such their assembly: touch not their Pitch, lest thou be defiled; handle not their Fire, for it will burne: It is not their mudde and puddle will cleanse thee; thou canst not be safe, in the midst of danger; thou canst not repent amongst Temptations. Therefore O thou my

soule! goe out to *Babylons* vtmost borders; and where thou maist no more set one foot before another; there sit downe, and weepe; when thou remembrest thy losse, or lacke of *Sion*.

Peter was bold, in presuming, was weake, in failing wherein he presumed; but was quicke, in bewayling wherein he failed. At once, he *went out*, and *wept*: No sooner went out from sinning, but wept bitterly for sinne. True repentance is both speedy, and early. Not he that slips on the sudden; but he that so long couches, is the coward: a stout heart (after a foyle) rises hastily, and redoubles his force. It is worse to lye still, then to fall into euill: and he is the rather to be blamed, that he hastens not his Recouery; then that he heeded not his fall. *Peter* was suddenly drawne to sinne; and as soone he repented. One, and the same

night.

night, saw him denying, and weeping; saw him fallen, and risen againe; saw him sicke vnto death, and restored to sauing health. Repentance is measured, not according to the time, but truth thereof. Remission attends, not the length, but manner of repentance. In the moment wee haue repented, our God will be reconciled. It is his goodnesse, not easinesse, so soone to forgiue vs. For hee delights not, yet more to expect; but is willing, euen now to accept our contrition. Wee men suddenly pull downe, and but slowly build vp againe: Our God is slow to destroy, but is ready to restore. He is long prouoked, ere hee punish; but no sooner intreated, then hee remits, then hee rewards. *The Lord is full of compassion, and mercy, slow to anger, and of great kindenesse: Hee will not always chide, neither keepe his anger for euer.* Psal.103. 8.9.

Psal.30.5. *euer. He endureth but a while in his anger, but in his fauour is life: Weeping may abide at euening,* because of our sinnes; *but ioy commeth in the morning,* through our Repentance.

What order and processe of his Repentance? He went out, and wept. Modesty and Discretion, Pitty and Compunction; commonly all restraine to weepe and wayle in presence: but of all, in priuate is fittest for a Penitent, to acknowledge and deplore. Be they because of our misery, or Sinne; God then most regards them, when there is no other witnesse of our Teares. Hauing but turned his backe vpon those inticers, who now to haue seene his face (bewraying a *Galilean* indeed) would haue wrought him both further violence, and derision: Hee now feeles his spirit more free; and his teares more fluent: Now sayes hee nothing, but

weepes

weepes. Nothing but weepes: For hee would onely bewaile, not excuse his sinne; would purge him of his filthinesse by teares, rather then in words, plead for his offence. Words cannot alwayes expresse the force of teares; teares haue often the force of words. Teares are silent prayers: they make confession, shew contrition, get absolution. Sinne is a fire, is a flame; which not the showring clouds, but the distilling eyes can quench: Sinne is a staine, a blot; which not all the water in the sea, but our teares, can wash away. Teares are the onely Lauer, and Purgatory of a sinfull soule. Good God! Teares had neuer beene, but for sinne; and sinne had euer beene, but for Teares: Sinne occasions teares; teares dissolue sinne: But for sinne, wee had not beene borne in teares; but for teares, wee had dyed in sinne.

True

True Disciple, and now againe turned to himselfe! his Eyes, how they gush, to *weepe*? his Heart, how it groanes, to weepe *bitterly*? Hee weepes, and weepes bitterly; for it is not the rigation of his eyes, that is enough, but compunction of his heart. Sinnes haynous in the commission, are heauy in the repentance. A little water, washes not a foule spot. For the seruant, to forsweare his Master; for the Apostle, to deny the truth; was no small offence. Wherefore his eyes (like two distilling Fountaines) gush out euen riuers of waters; and all is little enough, to wash him throughly from his wickednesse, to cleanse him from his sinne. Since there is such helpe; then what need is there, yea what lacke of teares? Ah! this is cause enough of weeping, that wee cannot weepe. Woe to vs, that we sinne daily

with

with hard hearts, and dry eyes; and prouoke our GOD to plague vs; not so much for sinning, as not sorrowing for sinne. Alas, alas! teares of compassion, teares of compunction; nothing sooner dry, then teares. So weepe wee for our sinne, as if wee meant to sinne, and weepe againe. So slowly come our teares, and slenderly, that our sinnes rather preuaile to defile our teares, then our teares auaile, to wash away our sinnes. Ah my Soule, my Soule! considerest thou *Peters* sinne, and Teares? Alas, alas! thy Sinnes (I know) haue beene more; but fewer (I feare) thy teares. It will both warne, and incourage thee; to thinke how *Peter* hath sinned, and repented: *Peter* hath sinned, how then darest thou presume? *Peter* hath repented, why then shouldest thou

thou despaire? *Peter* hath sinned; and Repented; and is happy: eschew thou the first; neglect not the next; and neuer feare to fayle in the last.

The

The Monodie
OR,
Soliloquie.

TO be mans Sauiour,
Gods eternall Sonne
Leaues Heauens attendance,
the Angellicke traine.
Whilst he considers
on earth may be wonne
A seruing troupe,
he counts his losse his gaine.
My soule, praise him (dence;
who left high heauens transcen-
Himselfe abasing
low, to earths attendance.

He being Lord
of Lords, and King of Kings;
Could vassals make,
of greatest Potentates:
Yet makes he choyce
of vile, and foolish things;
The first are cal'd,
are men of meane estates.

My

My Soule's a Sister
but of low degree;
If such may serue
this Lord; then well may Shee:

One's here first call'd,
neither for wit, nor wealth;
For hee's both simple,
and a Fisherman:
Yet when he heares
the voyce of saiuing health;
Leaues all, and followes
with all speed he can:
My soule will all
but him, for him reiect;
Who emptied
himselfe, for his elect.

The Lord inquiring
of his owne repute;
Since others misse,
demands his seruants deeme:
This Seruant (whilst
the rest are slow or mute)
With ready answer,
giues him true esteeme.

My soule! thinke not,
his fellowes were so weake;
That he spoke first,
because they could not speake.

Forthwith the Master
doth the Seruant blesse,
For's good opinion;
to him gives the Keyes;
To shut, to open,
vnto more, and lesse;
To whose iust censure
heaven and earth obeyes.
My soule sayes, he
was not alone here blest,
Nor had the power
before, aboue the rest.

The Seruant being
highly thus rewarded;
For's Masters sake,
he vowes to spend his breath:
But when he should
his Master most haue guarded,
Then shrinkes for feare
of danger, and of death.

My

My Soule takes it
a lesson of humility,
Not to presume,
above her owne ability.

Traytours assaule
his Lords; him smite, and scoffe;
As Lyon Lambe
to dew, so him they hale:
For feare of such,
he followes a farre off;
His promise he
forgets, his heart 'gins faile.
My soule! the strength
is Gods, in vs is shewne;
But weakenesse, we
haue nothing of our owne.

Ere long (it so
falls out) one him assailes;
In Sexe, Age, Office,
impotent and weake;
Yet (as 'gainst Champion
stout) his courage quailes;
She vrges him,
the truth he dares not speake.

My soule observes,
weake motives spurre a place
To sinne; in breast
where feare is void of grace.

Thrice in a fraile
taxation, him she tryes;
Thy voyce (Quoth she)
bewrayes that thou art one:
Through feare as fraile,
thrice he againe denyes;
Cursing, and swearing,
sayes he; I am none.
My Soule! when sinnes
on foot, each provocation,
Besides increase
of sinne, is aggravation:

While thrice hee's tempted,
and while thrice he sinnes;
Thrice claps the watchfull Bird,
wakes him from sleepe;
His Master to
him beckons; and he beginnes
To call his fault
to minde, goes out to weepe.

My

My soule imbrace
his Rise, before his Fall;
He fell himselfe
alone; he rose for all.

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PRACTIQVE THEORIES:

OR,

Votiue Speculations

Vpon { *Sauls* Cruelty. / *Pauls* Conuersion.

By IOHN GAVLE.

LONDON:
Printed by *Thomas Harper*, for *Robert Allot*, and are to be sold at his Shop in *Pauls* Church-yard at the signe of the Blacke-Beare, 1630.

BRITISH MUSEUM

Practique Theories: OR, Votiue Speculations, VPON *Sauls* Cruelty.

SAtan, ere he fell, thought none; ſince his fall, would none better then himſelfe. His venome boyled, and braſt out vpon vs; becauſe we ſtood, and fell not; we fell and roſe againe; ſith himſelfe ſanke vtterly, and

past recouery. Whether of Deuils, or Men; Malice, and Sinne, are equally aged, and semblably euill. Both haue the same Name and Guise, as if there were no sinne, but malice; Malice is as much as sinne in generall: and as if malice were a sinne by it selfe, there is a malice, which is a particular sinne. Briefely, they borrow and repay each other in a mutuall loane; Malice is not but sinfull, nor sinne but malicious. All euill is enuious. The Good which a bad man will not imitate, hee cannot but enuy. Alwayes, either doe our owne vices irke vs; or else the vertues of another: And, who grieues not, because himselfe is euill; he commonly repines, because another is good. I wonder not at such enuy inraged, when I consider the enmity foretold. *I will put enmity betwixt thee, and the Woman; and betwixt thy seed and her seed.* God himselfe hath pro-

Gen.3.15.

uoked

uoked and proclaimed open hostility, and euerlasting enmity, betwixt Satan and the Saints. The quarrell pertained not to our Fore-father alone, but his successions: It was no more theirs, betwixt whom it first began, then ours, to whom it is still deriued. God indeed loues, and likes loue and vnity in his creatures: but preferres a iust warre, before an vniust peace betwixt them: Betwixt whom, peace and familiarity hath beene dangerous and euill; there warre and hostility, is both good and profitable. Better a pious warfare, then a vitious couenant. My God was my friend in making me and the Deuill foes; I were his foe then, should I seeke or grant, to be reconciled against my God. If God bee with mee, who can be against me? I but scatter, if I gather not with him. So God loue me, let the Deuill enuy me. Oh let me haue peace

and amity with God, in Christ; warre and enmity with the Deuill and sinne!

It was sinne that separated betwixt God and man, that put enmity betwixt the Deuill and man: but it can combine, and make friends, betwixt man and man. How soone are we sworne Brethren in iniquity? The most froward and thwarting spirits, will easily agree to be euill. If it be to drinke iniquity, like water; Lord, how wee draw all at the same Well! if it be to draw sinne with cartropes, and iniquity with cords of vanity; how wee toyle together, and sweate, and blow vnder one yoke! There is no peace to the wicked, within themselues; yet haue they a kinde of couenant one with another. How the Serpents claspe and climbe together; Euen Iayes and Crowes take pleasure to bee birds of a feather: euen the Wolues will flocke, and Apes hugge.

hugge. The wicked haue their mutuall and malitious imbracements: And (which is the worst confederacy) their agreement is not so much amongst themselues; as against the godly. The wicked conspire not so much in being, as in doing euill: Euill men arride not onely in this, that they are so themselues; as that they would doe so to others. Beware the flocke; when the Foxes consult, or Wolues come together. It is alwayes against the true-man, that the theeues shake hands. *Iudas* consulted with the Priests against Christ: So consents *Saul* to the people, against a Christian. Not onely the people stone *Steuen*, but *Saul was* also *consenting to his death*. The onely agreement with euill men, is to consent vnto their euill. And this is euermore the first entrance into euill, to consent vnto it. Sinne creeps on by consent:

Act. 8. 1.

ſent: It is bold indeed to inſi-
nuate with vs; but ſo, as it askes
our admiſſion. Sinne intrudes
not, but with our leaue; nor are
we guilty of any temptation, but
ſo as we yeeld vnto it. No man
is euill againſt his will; nor doe
we (at any time) ſinne againſt
our owne conſent. Our owne
euill, is not ours, if we conſent
not to it: and to conſent vnto
it, makes anothers euill, our
owne. Oh my God! am I not
wicked vnleſſe I will? Alas
Lord! none but thou, can diſ-
poſe my will to any thing, but
wickedneſſe. I cannot ſhunne,
Lord ſtrengthen mee to reſiſt
Temptations: Sinne would dai-
ly intrude into my ſoule; my
God giue mee grace, not to ad-
mit of ſinne.

To behold euill, and not for-
bid it; is to conſent vnto it. For
Act.22.20. he confeſſes, *I ſtood by, and con-
ſented to his death.* But By-ſtan-
ders, may be acceſſory to the
ſame

ſame fault and offence: Nor yet yeelds the man (as he ſayes) but helpes to doe miſchiefe. For, not to forbid ſinne, is to further it. Either was his degree aboue the office of an Executioner, or his age was vnder it: yet, if he may, not be a Partner in euill, will he be a Witneſſe: yea, and a Witneſſe of the witneſſes. *The Witneſſes layd downe their cloathes at a yong mans feet, named Saul.* No Age is innocent: there is an euill peculiar to euery Age. The Childe vaine, the Youth riotous, the Man euery way iniurious, and the Old-man alway couetous. According to which common courſe of Age, and Euill; who would not haue thought, the Young man ſhould haue beene reioycing in his youth? When he is now enuying the truth. In ſtead of being vaine in pleaſures, he is violent in perſecution. He is a monſter of ſinne, that is more ill, then

Act.7.58.

old. A very prodigie of iniquity is it, when our sinnes doe forestall our yeares. Is there not force enough in a yong mans hand, to cast a stone at a Martyr? there is malice enough in his heart, to hold their cloathes, that cast them: What gaine soeuer they get hereby, hee'le looke they they haue no losse: Hee is willing to stand still, and keepe their cloathes, that they might the rather busie themselues to cast with more frequency, and greater violence: To haue an hand in all their cruelties, so held he all their cloathes Had all hands there stoned *Steuen*, but *Sauls*; yet his heart stoned him with them all. *Saul* so stones *Steuen* in all their hands, as if his owne hands onely were not enough to stone him: and does him farre more violence, by stirring vp others; then if himselfe had stoned him. *Pilats* hands were somewhat cleaner from

the

the bloud of Christ, then *Sauls* of *Steuen*: Hee but yeelded to what he vrged. Nay, I gaesse *Saul* not much freer from *Steuens*; then *Iezabel* from *Naboths* stoning. Iustice hath well learned to measure, and repay, action with intention accordingly. Whether hands shall I iudge the cleaner? These are actually imbrued, Those keepe a loose off, yet either by command, counsell, consent, or concealement, are polluted. I take consent (in anothers euill especially) to bee worse, then the commission. For as much as to commit euill, is but to execute it; to consent vnto it, is to approoue it.

For thee *Steuen*, thou man of passions and patience; a Deacon thou wast, the least in order; yet art thou of Disciples, the first in Passion; a Master in Martyrdome, though not a Disciple in Degree. Hast thou lost thy bloud for him, that shed his owne for thee?

thee? it was recompenced, ere rendred: Expires the Witneſſe vnder a ſhower of ſtones? ſo did the Sauiour within a hedge of thornes. Not a ſtone caſt at thee (deare Saint) fals to the ground: The courſeſt flint in thy Croſſe, is a pretious gemme in thy Crowne. Prayedſt thou ſo for thine enemies? loe, they returne into thine owne boſome. Yea, and (O the effectuall feruent prayer of a faithfull man!) hence is it that *Saul* now thy foe, becomes afterward *Paul* thy fellow Seruant. That he that was once a Perſecutor, and againſt thee on earth, is now a partner with thee in heauen: His ſtones but ſent thee from earth to heauen; thy prayers brought him to an heauen vpon earth. Great pitty had it beene the Church ſhould haue wanted his Perſon, or thy Prayers. Another would haue now neglected his friends; yet prayeſt thou for thine enemies.

mies. There is no charity to that of Christians; who are taught to loue their enemies; to blesse them that curse them; to doe good to them that hate them; to pray for them that persecute them: And of all Christians, no charity to that of Martyrs; which haue so willingly and chearefully, both done, and suffered, as they haue beene taught. Thou breathest milde words for them; while they breake hard stones against thee. Why prayest thou so for Persecutors? but as irkeing their impieties more then thine owne sufferings? grieuing rather for their sinnes, wounding their owne soules, then their stones, thy body. Rest now (patient soule) in the Lord, from all thy labours; Thy momentany bitternesse, is eternally seasoned and sweetened vnto thee. As thy Name importeth, so thy soule inioyeth Martyrdomes most blessed Crowne. That I were but

worthy

worthy to ſuffer any thing, for the Name of the Lord Ieſus! It ſhall be my prayer, howeuer (according to diuine wiſedome) be the euent: Lord, let me dye the death of the righteous; and with their meed may my laſt end bee repayed.

The bloud of *Abel* cryed for vengeance vpon *Caine*: So had the bloud of *Steuen* opened as wide a mouth againſt *Saul*; but that the bloud of Chriſt ſpake better things for *Saul*, then the bloud of *Steuen*. Yea, and (farre vnlike to *Abels*) the very Martyrs bloud cryed not ſo faſt for iuſtice againſt them, as did his mouth for mercy vpon them; Act.7.60. *Lord, lay not this ſinne to their charge.* If *Steuen* (amongſt the reſt) had not here prayed for *Saul*, the Church (ſayes one) might haue wanted a *Paul*. Rather then the Church ſhall want vs; Lord, let vs not want the prayers of the Church. Heare me

me (my God) for my Brother; heare my Brother, for me; heare vs one for another; heare vs all for Christ.

Saul was so well fleshed in the gore of Christs *Protomartyr*; that by this time, hee is become a mighty hunter before the Lord. The flesh of *Steuen* yet stickes in this Wolfes teeth: Nor is it the deuouring, and sharing the life of one silly Lambe, can satiate the bloudy appetite of this one greedy Wolfe: Nay, that hee got a snatch at one sheepe, makes him bolder euen to seize vpon the whole Flocke. His hands are scarce either dry, or cold, from the dye of luke-warme bloud; and yet it seemes (oh sinfull insatiacy!) the bloud of *Steuen* doth but water his mouth, to a full carouse in the bloud of Saints. Why *Saul*, was it not enough for thee to yeeld to destroy a Saint; but dost thou also seeke to dissolue a communion

of

of Saints? Could neither the consideration of the miracles he did, nor the words he spake, nor yet the prayers hee made, admonish thee, how thou didst further meddle with his Fellowes? Alas, alas! no consideration can once forbid an vnconuerted heart from sinning; or make it forbeare againe to sinne. Sinne, if at the first time; it may but creepe on to consent, the next time (such is the vnhappy growth of this ill weede) it makes bold to runne on to commission; and after that, euen to iteration. He who erewhiles would scarce seeme to lay hands on a single Saint, now stickes not to *make hauocke* of an whole *Church*. *Saul* was but potentially agreeing to the death of *Steuen*, but in the hauocke of the Church is personally imployed. Of a Spectatour formerly, he is now become an Actour: and is so much the worse, as he acts his

his part the better. But too iust a Iudge, in a too too vniust cause: with an indifferent eye lookes he on all Estates, Sexes, Ages; Noble, or ignoble, male or female, yong or old; without respect to any, so handles he them all. Like a bold Wolfe and daring, hee thrusts into the very Fold. *He is entring into euery house:* like a Wolfe that is earnest and impartiall of his prey: Without either feare, or pitty; *hee haled men and women, and put them into prison.* Not onely men spitefully dragged, but women shamefully haled. Oh fury worse then womanish! to doe violence to a Woman: To persecute a Woman, oh deed much vnworthy a man! how well might she say to this; as said hee to that other *Saul: whom dost thou pursue? after a dead Dogge? and after a Flye?* A fruitlesse and ridiculous pursuit: What gaine is it, to pursue a dead Dogge? what glory, to pur-

Act. 8.3.

1 Sam. 24. 15.

purſue a Flie? what credit to oppoſe ſuch as are not wont, not able to reſiſt? A great conqueſt, and manly deed; to binde and hale a woman. Vnmatched, nay miſmatched malice; to wreake it ſo vpon the weaker ſexe. This ſexe is commonly exempted from either Tyranny, Spoyle, or Perſecution. The two arch-Tyrants of all Ages, *Pharaoh* and *Herod*, that ſo cruelly tyrannized ouer the innocent Age; yet ſpared they alwayes the weaker
Exod. 1. 16 Sexe. *If it be a Sonne (ſaid Pharaoh) then ye ſhall kill him; but if it be*
Mat. 2. 16. *a Daughter, then let her liue.* So *Herod* (in like manner) ſlew no more, but *the male children.* And thoſe grand Perſecutors of the world, that crucified the Sonne of God, and put him to open ſhame: their madneſſe and malice, was all againſt the man; neither ſo much as heeded they, or once forbad they the follow-
Luk 23. 27 ing, or weeping of the Women.

But

But *Saul* here, not remembring himselfe to be a Man, or that his Mother was a Woman; *haled Men and Women, and put them in prison.* Sore is the persecution, that afflicteth also the female kinde: Then is hauocke made of the whole Church indeed; when both Men and Women suffer together for the Truth; when they forbeare not so much, as may beare for the Church. Blessed God! what vessels of grace are there, of these weaker vessels! Such haue beene not onely Saints, but Martyrs. He that testified, *O Woman, great is thy faith*: he demanded, *Woman why weepest thou?* The Crowne of Martyrdome is set vp for either Sexe: Euen Women haue worne this Crowne; not onely haue they beleeued in, but suffered for the Name of the Lord *Iesus*. I know of whom I speake; Cursed be their wrath, for it was fierce; and their Rage, for

Mat. 15.28
Ioh. 20.15.

for it was cruell: in their anger they ſlew a man; nay, in their madneſſe, conſumed they many a Woman. They had pitty on no ſort, no ſexe: Our men and women, were fewell alike vnto their fire. Beſides that our weake and ſilly women, haue beene enough to anſwere their Examiners, to conuict their Accuſers, to confute their Oppoſers, and to ſatisfie their Hearers; Our chaſt Virgins, haue imbraced their flames; our faithfull Wiues haue kiſſed their ſtakes; our fruitfull Mothers, haue borne in their Fires; our deuout Widdowes haue accepted their Faggots; And our godly Matrons, yeelded their bodies to their Aſhes, rather then their Duſt. Bleſſed be the Lord our ſtrength, and light; that hath holpen the weake things of the world, to confound the ſtrong; and taught the fooliſh, to confute the wiſe.

In

In this ſo ſore a ſtorme, the Windowes are battered, the Walls ſhaken, the Battlements heaued; neuertheleſſe, the Corner ſtones remaine, the Pillars ſtand, the Foundations are ſure. Weake Brethren (becauſe of *Sauls* perſecution) are diſperſed, the Layicks ſcattered abroad; but for all this blaſt, the *Diſciples* ſtand ſtill euen in *Ieruſalem*. Act.8.1. The *Diſciples* were either of more fauour, or notice; then *Sauls* Enuy could yet ſuppreſſe. But how bootleſſe is it, to preſſe the Branches; while the Palmes Stemme keepe ſo firme a roote? and vaine, to exhauſt the channels, while the fountaines runne ſo free? *Saul* hath heau'd the Battlements with a Blaſt; with a Tempeſt, he ſeekes to ſhake the Pillars. Hee impriſons the Brethren; but breathes out threatnings, and ſlaughters againſt the Diſciples. God ſhapes our Burdens to our backes; meaſures our

our loades, to our ſtrength; layes vpon vs ſo much, and no more, then he enables vs to beare. No Chriſtian is tempted, or afflicted aboue the leaſt; though euery one according to the vtmoſt of what he is able to indure. Gods Hand here, neither comes ſhort, nor goes beyond vs; but is euen with vs. Our God comes not alwayes ſhort of vs, as though he did but dally with vs; nor at any time, ſteps he beyond vs, as if he would depreſſe vs; but goes euen with vs, becauſe he meanes ſo to prooue and examine vs. He often times layes ſo much load vpon vs, as that we reele, and ſtumble: yet not ſo much, but that we riſe again, and ſtand. Our heauenly Father, neither will he racke his Children, nor would hee haue them too remiſſe. My God vouchſafes mee ſtrength withall, when he impoſes the Burthen: So when the Burthen comes, ere I couch altogether,

together, I will oppose the strength.

No tyranny is enough, to those that are bent to persecute the Church of God. Words cannot satisfie them; nor will Bloud suffice them. Persecutors of the Truth, are of all Tyrants, most vnmercifull. To intreat them, is but to exasperate them; and though they haue punished, yet are they not appeased. *Saul* had already made hauocke of the Church; and *Saul is yet breathing out threatnings and slaughters against the Disciples of the Lord.* Act. 9. 1. Breathing threatnings, breathing slaughters; so cruell was he both in word and deed. Like an vntamed Horse, still foaming and flinging; not the bridle of reason can curbe him: Like a madde Dogge, running vp and downe, and lilling forth his tongue, ready to bite whoeuer comes by him: Or like an hungry Wolfe, puffing and blowing with

with hunting after his prey. Much what like a Mad-man, so transported with fury, that hee talkes not beside Blasphemy, and Tyranny; that hee blowes not, but all threats and death. Threatning and slaughter at once (like Lightning and Thunder) proceed out of his mouth. His very Breath sauours of threatning and slaughter: These are as familiar to sinne, as that is frequent to Nature. Threatnings and Slaughters, he both fetches them as deepe, and vtters them as oft, as hee doth his breath. You would thinke, that rather then in the defect of them, hee would cease to be euill, in the deprivation of this other, would he cease to be.

Saul is now no better, then as he first began. Hee had before consented to the Death of *Steuen*, made hauocke of the Church, haled Men and Women, and imprisoned them, and scatte-

ſcattered the Brethren all abroad; And he *yet breathes out threatnings and ſlaughters againſt the Diſciples of the Lord.* Once is enough to doe well: there is a Yet pertaining to any euill act. yet, and yet; and neuer enough of ſinning. Who yet knew the ſinner, that liued, which would not liue, to ſinne Yet, or Yet liue to ſinne? Oh the odious, and horrible inſaciacy of ſinne, and hell! How iuſtly are they euerlaſtingly damned; that would alwayes be wicked? Oft haue I reſolued to ſinne no more; God grant me neuer to reſerue this Yet within my ſelfe. Preuent me (O Lord) in all my doings, that I yet continue not in ſinning; that I prolong not yet, to repent for ſinne.

Sinne is ambitious: The height of her pride, is to creepe into the fauour and furtherance of men in high Callings: and then growes ſhe impudent, be-

ing backt with Authority. *Saul* with a priuate hand will ſweepe *Ieruſalem* of Saints; but with the conſent, and incouragement of Authority; hee will take the paines to make *Damaſcus* alſo no better then her eldeſt Siſter; and ſo (in fine) neither better then *Sodome*. *Saul went vnto the High Prieſt, and deſired of him Letters to Damaſcus, &c.* Who is worſe then he; that thinkes not himſelfe enough, to doe euill? He (of all) is wholly bent vpon euill; that not onely ſeekes, but begs to doe miſchiefe: that cannot bee contented to doe it, where he is; but would be elſewhere, to doe it. The High Prieſt need not hire, or perſwade *Saul*, to ſuch a purpoſe; hee both offers, & intreats hereto. Authority needs neither inquire, nor intreat, to doe naughtily. Bad Officers, are neuer without bad Executioners: may they be but licenced, they looke not to bee com-

Act. 9. 1. 2.

commanded. So easily are wee imployed in euill: and alwayes become the willing instruments of bad workes. The Letters are not sooner requested, then obtained. They soone condescend to, what themselues so desired: and cannot now (at least) but applaud him for his forwardnesse; that otherwise, would (by all meanes) haue both allured, and hired him hereto. The High Priest stickes not to grant; *Saul* is not vnwilling to carry; the Letters blush not to relate; and the *Iewish Synagogues* (had these come to their hands) had not fayled, to haue effected. But the Libels are happily intercepted by the way: neither were they deliuered; nor vnderstood what they were. Better the Church should be ignorant, then should haue beene sensible of their contents. This one thing I wonder at, that hee that was the Carryer of such Letters,

ſhould be the Authour of ſuch Epiſtles. Who would hope, or thinke, that he that now carried ſuch Letters, touching the deſtruction of Chriſtians bodies; ſhould after that write ſuch Epiſtles, teaching the ſaluation of their ſoules; that he ſhould afterwards indite Letters full of truth, and piety; that now conueyed Letters ſull of Blaſphemy and Wrong. Thine is thy Power and Goodneſſe, O God! Thou art able not onely to worke Good, out of Euill; but of Euill, to make it Good. Thou canſt turne vs to thee, and change vs from our ſelues. Of an euill Inſtrument, and vnworthy; Lord make me a meanes, and Miniſter of thy Truth and Praiſe.

Not the length of many miles could couple *Damaſcus* to *Ieruſalem*: Fiue dayes iourney (at the feweſt) would but meaſure the diſtance betwixt the Townes. Neuertheleſſe, if Authority will but

but ſend the errand, here is one will diſpatch the iourney: So the high Prieſt will but lend his hand; *Saul* cares not to ſpare his feet. Height nor Depth, Length nor Bredth, are impediments to ſinſull wayes. Nothing is enough to hinder a man from wicked workes: Fire and Water, cannot here forbid vs. Wee compaſſe Sea and Land, to weary our ſelues in the wayes of wickedneſſe; and ſo wee gaine ſinne, wee complaine neither of loſſe, nor labour. Sinne (though many ſo thinke it not) is both a labour and a load. There is not the like toyle, and hazard, to winne Heauen; as to earne Hell: Some take more paines to damne, then ſome to ſaue their ſoules. Chriſts yoke is light, and yet we take it not; Sinnes load is heauy, and for all that, we feele it not. Not onely our Sauiour ſo enlightens vs, that his yoke is but eaſie; but alſo Satan ſo ſedu-

ces vs, that his burden ſeemes but light. The way of ſinne (we know) is a broad way; but ah (ſay we) that it is no longer. It is hard to weary vs in our owne, and ſinfull waies. Would God, the feareſull perils in the end, were throughly diſcerned; as the falſe profits and pleaſures in the way, are obſcurely glanced at: the ſinner might ſit ſtill, & ſaue the labour; with leſſe toyle, larger gaine; and reape more by doing nothing, then doing worſe.

Saul is now on his iourney; the beſt iourney that euer hee tooke; the worſt that euer hee vndertooke. It was wickedly purpoſed, happily diſpoſed; ill attempted, well atchieued. Now is he neere to *Damaſcus*, neere to Euill purpoſed; but (oh the Wiſedome and Goodneſſe of Diuine Prouidence!) nearer to Grace offered. The Wolfe is made a Sheepe euen then, when

gaping

gaping, hee is at poynt to enter into the Fold. The Physitian of his soule (prayſed be the power of his grace) heales him in the midſt of his madneſſe; and reſtores him in the very extremity of his Diſeaſe. No height of ſinne can forbid the force of grace. Alwayes, the more the weight of ſinne, the greater the worke of ſaluation. True Conuerſion, is neuer too late: though late conuerſion, proues ſcarcely true. Better end with *Saul*, then with *Iudas*: but better begin as *Iudas*, then as *Saul*. For grace rooting, well enough, when ſoone enough: for grace budding, ſoone enough, when well enough. Early ought to be the Ground, and effectuall the working of Regeneration. Quantity may place the habit; Quality muſt perfect the act of grace. In thy Grace and Truth (O God) let thy Saints both timely be eſtabliſhed; & wholly imployed.

They ſay, man purpoſeth, but God diſpoſeth. We may intend this, or that; but God directs it: Hee lets vs alone, to will; but himſelfe goes along to guide vs. The euent is otherwiſe, then *Saul* either intended, or deſerued. What a wondrous preuention of that euill, wherein hee now euen promiſed himſelfe ſucceſſe? While hee muſed on nothing, but cruelty to others; ſee, Mercy vouchſafed to himſelfe. Loe, what an happy ſhipwracke in the Hauen. *Saul* was no ſooner got within the ſight of *Damaſcus*, but (behold, and bleſſe you) *Suddenly there ſhined round about him* (dazling his former intended ſight) *a light from heauen*. What? is God come down (as to *Sodome*) to ſee whether iniquity be yet full? Farre be it from him; to ſeeke, and ſaue what was loſt, is he come. God mindes now (ſuch is his mercy) to deſtroy no *Sodome*; but

Act: 9. 3.

con-

conuert a *Saul*. When ſinne is waxen to her height; let the ſinner expect either a gracious Conuerſion, or a iuſt Coufuſion: and a confuſion the rather, becauſe not a Conuerſion. For, whoſe Conuerſion God expects the longer; them not conuerted, hee therefore plagues the ſorer. God often times abides the extremity of euill; expects vngodlineſſe to the vtmoſt: and then (the more to magnifie him in his Mercy, or Iuſtice) either takes he vengeance; or elſe hath Compaſſion. There is a time, when GOD hath mercy, on whom he will; and whom hee will, he hardeneth: when he rewardeth his owne aboue their worth; and repayeth the other according to their deſert. When ſinne hath done her worſt with Gods elected ones; then grace can turne them to the beſt. It is in me, to doe all euill; to doe any good, is in thee Lord alone.

Thou canſt alter me from mine owne corruptions, thou canſt worke me to thy Will. Turne thee (O Lord) to mee, and I ſhall be turned to thee; conuert thou me, and I ſhall be conuerted. Who but the Sheepheard, can finde out, can fetch home, the loſt and ſtraggling Sheepe? Come Sheepeheard of my ſoule, come quickly: Suffer me not to ſtray and wander too long, too farre, in the mountaines of a wretched, and a wicked world. Oh let thy Grace and Fauour finde me! Oh bring me ſafely, happily, to thy Fold.

Pra-

Practique Theories: OR, Votiue Speculations, VPON *Pauls* Conuersion.

WHat was once said of the one *Saul*, in derision; may now not amisse bee said of this other, euen with admiration: *Is Saul also amongst the Prophets?* It is no such wonder, that the one seeking Asses, should obtaine

1 Sam. 19. 24.

taine a Kingdome: as that this other following death, ſhould finde life. The Tare, is made Wheate: the childe of wrath, a veſſell of Election: the prodigie of Nature, a Miracle of Grace. Euen a Wolfe, is transformed to a Sheepe: O ſtrange *Metamorphoſis!* beſide, aboue, beyond all heathen Dreames. I will alwaies prayſe the power of that Alchymiſt, that can refine ſuch pure gold, & precious, from ſo rough & baſe a mettall: Wil admire his skill, that can ſift out ſuch faire Wheate, from ſo coorſe a Branne: will adore his art, that can draw ſo comely, and ſaintly a portraiture; from ſo vgly, ſo obſcure a ground.

Though *Saul* goe againſt God, to *Damaſcus*, yet he meets with God in the way. God is able to conuert him, that doth neuer ſo oppoſe him: In an hoſtile breaſt, can hee frame to him a friendly heart: And make him

ſo

so much the more to witnesse; by how much hee did despise the truth. Mercy is Gods, and Sinne but mans; that can doe more good, then this other deserue euill: Sinne cannot destroy, whom Grace intends to saue. Election is of grace, not merits: At no time does Fauour respect Desert. The man runnes on hastily, and is as suddenly met withall. While an hellish darkenesse was yet within him; *Suddenly there shone round about him, a light from heauen:* It is time for thee (Lord) to lay to thine hands; as a good and cunning Potter, to reforme the clay, which Satan hath misshapen. Lord, when thine elected ones runne on so swiftly to iniquity and sinne; returne thou them speedily to thy Grace and Mercy. Thou art as prone to mercy, as Satan is busily malicious. Sathan would quickly ouerthrow me; doe thou (Lord) Act.9.3:

eue

euerlastingly establish me: Lord, perfect me with speed; whom Satan would so soone dispatch. Satan delayes not to tempt me; O Lord make haste to helpe me. Though he neuer so thirsts, and seekes the damnation; yet worke and fulfill thou the Saluation of my soule.

Conuersion is a worke of wonder: A man is ordinarily borne; but is maruellously regenerate, or borne againe. Each Saints illumination is miraculous; *Sauls* here a miracle: *Suddenly there shined round about him, a light from heauen:* Not the light of the Sunne, but of the Sunne of righteousnesse now shone vpon him. A greater and fairer light shone within him also, then shone about him; it was but as a shadow, and did but prepare to that light that shone within him. The outward light did somewhat foregoe the inward; yet so, as the inward also

shone

shone vpon the sodaine. In a moment, is Grace infused, and Conuersion inchoate: though in time, this other is consummate, and the first diffused. The light of Gods grace is sodaine to all his Saints. Wee cannot say, when hee will make his face to shine vpon vs; such his times and seasons, are in his owne knowledge and power. Nor shone the ligh so soone, as full: *A light shone round about him.* Illumination ought to be totall; that the man of God may be perfect. Conuersion is none, if not compleat. Halfe is for an Harlot; haue thou (O Lord) thine whole Babe. For all the powers of my Soule; Lord inlighten mine Vnderstanding, Will, Affections: For all the parts of my Body; Lord wash, not my Feet onely, but mine Hands, and my Head. Lord! thou art all light: All thy workes, are the workes of light. When thou

didst

didst create vs, thou madest light: thou bringest light, when thou dost conuert vs. Send out thy Light and thy Truth; to giue light to them that sit in darkenesse, and in the shadow of death, and guide their feete into the way of peace.

How powerfull, and speedy, are the Workes of the Spirit? But the outward glimmerings of his bright rayes, but glance vpon vs; and straightway they dazle and deiect vs. No sooner saw *Saul* a light shining from Heauen; but forthwith *he fell to the earth*. That the Holy Ghost but shines vpon vs, is enough both to humble, and instruct vs. Great is the efficacy of sauing Grace; that doth no sooner approach, but conuert; scarce touch, ere change vs. It can at once make a King, of a Sheepheard; a Prophet, of an Heardsman; an Euangelist of a Publicane; a Disciple of a Fisher-man; and

Act.9.4.

and a Doctour of the Gentiles, of a Persecutour of the Church. See! now lyes *Saul* groueling, kissing the footstoole; as not daring, not worthy to behold the Throne. Happy Fall was it, that gaue such aduantage to his Rise: For, hee rose vp the best that could be; that fell bad enough. Grace and corruption are now in one soule; as are Hot and Cold in one body: through their strife so violent, and irreconcileable; the poore patient fals downe flat, he knowes not whether more rauished, or amazed. When Grace comes and renues; I know not whether I can more reioyce at Gods Goodnesse, or grieue at mine owne Wickednesse, and vnworthinesse.

Behold at once the seuerall degrees of conuersion, mutually respecting both the Agent and Patient. God strikes, *Saul* fals; God cals, *Saul* answers; GOD com-

commands, and *Saul* obeyes. Bleſſed ſtroke! that heales in wounding: ſweet ſpeech, that incourages, euen reprehending: and facile Iniunction, that enables, in commanding. Happy deiection, that raiſes in the fall; modeſt anſwere, intimating acknowledgement; true obedience, wanting no willingneſſe. How aſcends Conuerſion in her ſteps; but from Contrition, to Confeſſion, and ſo to ſatisfaction? His contrition and humiliation is, he fals to the earth: for his Confeſſion, both is it annuated by his ſilence, and conuicted by his ſpeech: And ſo his Obedience, as the beſt ſatisfaction, anſwering ſo readily, and ſo chearefully beſtowed. My Thoughts of Sorrow, my words of Acknowledgement, my Deeds of Obedience; theſe all muſt auouch me, ſeated in the ſtate of Grace.

The hand of earth, that durſt

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so lift vp it selfe against Heauen, is now by the hand of Heauen, cast downe vnto the earth. Nay, God but cals, and *Saul* fals: Hee starts at his calling, what would he haue done at his rebuking? How could hee haue withstood him punishing, that is not able to abide him conuerting? God thus smites him, to heale him: that otherwise would haue smitten God, to haue wounded himselfe. I accept his strokes, for fauours: nor feare I euill from him; with whom (I know) it is easier (which is impossible) to doe nothing, then not good.

Hauing first stricken downe, hee seconds his blowes with words: God is one that will doe nothing wherein his Word shall not iustifie his Deed. I will not dispute with God, nor examine him: Farre be it from my clay to say Why, or Wherefore vnto the Potter. What befals me from him, I know is iust; though I con-

conceiue not my desert: Because my offence may be smothered, his iustice in no wise detected.

After the Lightning, harke the Thunder: *Saul, Saul, why persecutest thou me?* How is it, that he smites *Saul* himselfe; and first sayes, *Why persecutest thou me?* If God smite, it is no more but Iustice: but if man persecute, it is no lesse then Malice. Iniury receiued (though againe reuenged) not violence offered (though double requited) hath most cause to cry first, Why persecutest thou me? As though he had little reason, and no prouocation to doe as he did; he askes him, *Why persecutest thou mee?* For what demerit of mine? for what end of thine owne? 'Tis causelesse, and bootlesse both, that thou art so against mee. Causelesse, for it is not, but for my good deeds thou dost it: Bootlesse, for thou but kickest against the pricke: Causelesse, for

Act. 9 4.

for what haue I done against thee? Bootlesse, for what canst thou doe against me? what haue I done against thee? Nay, what other haue I done to any, then healed the diseased, restored the blinde, fed the hungry, cast out Deuils, raised the dead? What canst thou doe against mee? Whom dost thou *Saul* pursue? such an one (thinkest thou) as did that other *Saul* and euill? a dead Dogge? or a Flye? namely one both base and wretched? Nay, but thou kickst against the pricke; which can enter into the soule of him that spurnes it. I am not now, as once, subiect either to Spite or Force. I haue changed Earth, for Heauen; a Crosse for a Kingdome; a Graue, for a Throne; Weakenesse, for Power; Ignominy, for Glory; and Mortality, for Eternity. Me thou oughtst not, me thou canst not persecute: onely in as much as thou dost it against one of

these little ones; thou dost it vnto me. As the honour of the Head, redounds to the members: so the sorrowes of the members, reach vnto the Head. The Head is not senseleſſe, albeit in Heauen; when the members suffer, although vpon earth. God is not onely sentible of his Saints; *He that despiseth you, despiseth me:* but euen tender ouer them; *He that toucheth you, toucheth the apple of his eye.* Christ askt not such a question of his Crucifiers, why crucifie ye mee? Neither of him that scourged him, why scourgest thou mee? Not so much as why dost thou so? said he to him, that bound, blinded, buffeted him; that nayled, bored, gored him. Christ is more sensible of his Members, then of himselfe: and complaines of their Wrong and Oppression, before his owne. My Sauiour hath not onely made his Benefits, and Glory, mine: but my

Luk. 10. 16.

Zach. 2. 8.

my woe, and wrongs, his owne. God forbid now, I ſhould take the ſword of vengeance into mine owne hands: I will leaue both the Claime and Execution hereof, to him; that rightly ſaith, *vengeance is mine, and I will repay it.* I will learne to beare my wrongs with patience; ſeeing he hath (in a manner) quit me, in taking them ſo vnto himſelfe.

Rom. 12. 19.

Saul was learned in the law; but was yet but ignorant of the Goſpell. He could ſpeake of *Iehonah*, the God of *Abraham*, *Iſaac*, and *Iacob*, but could not beleeue in *Ieſus*, the Sauiour of the world. May be, had God appeared after that manner, and to thoſe purpoſes of old; namely, as a mighty and auenging God, he alſo would haue anſwered, *Speake Lord, for thy ſeruant heareth:* But to heare now of ſuch a God, as is ſuffering, and to feele him ſo forgiuing; he askes, *Who art thou Lord?* The words are of one doubt-

doubting, and yet dispoſed to beleeue. To ſay *who art thou*, all this argues ignorance; to ſay *Lord*, is a ſigne of ſome faith. He ſhewes him here docible, rather then inquiſitiue: Nor indeed askes hee, as he would examine; but to be inſtructed. We muſt not be curious to inquire onely; but deſirous to learne the truth. I will inquire my God ſo, as to beleeue him: and ſo beleeue him, as beyond inquiry.

To ſtriue againſt the ſtreame, is difficult; is dangerous to kicke againſt the pricke. A wiſe man wil there deride the vanity, and here eſchew the dammage. Will he ſmite an adamant, till the blow rebound in his owne face? He will not ſhoot at the Moone, leſt the arrow light on his owne pate. Neither the Power, nor Grace of God, is to bee reſiſted. Hee that ſpurnes at a Stone or pricke, hurts not them, but himſelfe. What gets hee that will knocke

knock his head against the wall? What becomes of the proudest Waues, when they beate against the Rocks? It is not for a Potters vessell, to iustle with an iron Rod. There is no profit of a vaine and vnperfect labour, but much hurt in an vnequall and vaine contention. Harke *Saul*, what he sayes; *It is hard for thee to kicke against the prickes.* Lye still then and stirre not, lest thou but beate the ayre: spurne not at the prickes, lest the iron enter into thy soule. Thou art fallen, to rise; why shouldest thou rise, to fall? Humble thy selfe vnder that hand, that hath therefore cast thee downe, to lift thee vp: Lye still but a little: And now, where thou fellest downe a Persecutor, there rise vp a Preacher where a Wolfe, there a Lambe; where an Enemy, there a Souldier; where a Tyrant, there a Saint; where a *Saul*, there a *Paul*. Our good God humbles

vs not, but to exalt vs: nor but to amend vs, doth he correct vs. Though he smite me, yet he will heale me: though hee cast mee downe, yet will he lift me vp. So oft as I fall before him, I thereby rise the better; He grant mee of his mercy, that I fall not from him, and so make my selfe the worse.

How soone is *Saul* altered from himselfe? Hee is now not another, but as it were a contrary creature: Not a Wolfe, as before, but now a Lambe. The Wolfe that hunted, and howled so for his prey; now gently couches, like a Sheepe, and heares the voyce of the Sheepheard. He resisted before, but now submits: was before not so violent to oppose, as now willing to obey: Now not willing onely to eschew euill, but doe good: *Lord, what wilt thou haue mee to doe?* Act. 9. 6. Hee is rightly conuerted vnto God, that seekes to obserue, and askes,

askes, to doe his Will. You shall sooner take the fire without an operatiue heate; then a true conuert without a working grace. I will take him onely to bee marked in the forehead, as sealed vp in the renewed number; which speedily, willingly seekes after his heauenly Fathers will, to doe it: offering and applying his workes to such words; *Lord, what wilt thou haue mee to doe?* Lord informe me of what thou wouldest, and conforme me to it. Let thy Will bee the rule of both my Actions and Petitions; that I may neither aske nor doe but according to thy will.

The house of *Pauls* whole man is swept from the dust, and dung of corruption; yet is it requisite to strow it with the flowers of sanctification: His heart is (as a rased Table) well wiped from a raging sinne; yet must it be (as a marble Monument) ingrauen with a liuely

portraiture of sauing grace. Now he that hath laid the foundation of Grace in himselfe, by himselfe, will by others, build vp the Battlements in others. In Conuersion, let my soule magnifie the Cause, admire the Order, blesse the Meanes, inioy the Effect.

The Master Worke-man hath shap't out this Garment of Holinesse, but puts it to his Seruant to finish it: What an high hand hath begunne, a subordinate hand must now make vp. By Christ is grace infused; but by his Ministers dilated. An Angell doth appeare to *Cornelius*, but *Peter* must further informe him: So Christ will conuert *Paul*, but *Ananias* must yet instruct him. A man must teach him; to let him vnderstand, hee also must teach men: That though his was but a priuate Teacher, yet must he be an vniuersall Doctor. Besides himselfe, God will teach

and

and instruct his Saints one by another. Hee that hath ordained the office of the Ministery, hath established that office with efficacy; hath adorned that efficacy with his owne vse. God will doe little by miracles, where he hath allowed meanes. The miracle was, hee saw the light, hee heard the voyce: now must hee also vse the meanes. *Arise, goe into the City, and it shall be told thee, what thou must doe.* Shall my prying spirit expect their Apparitions (you know who they are) or their Reuelations, for my Conuersion? It shall suffice my soule, if from the Fountaine, I may by the Conduits, receiue the water of Life. Nor shall she attribute lesse praise to that power, for the wonderfull conueying of supreame Graces, by subordinate meanes. Act. 9. 6.

Now hath *Saul* good leaue to goe to *Damascus*: He is better

ayded, and authorized then by the High Priest: Christ himselfe both incourages, and commands him thither; *Arise, goe into the City.* What to doe there? Not as he hath intended, but as he shall be instructed; *it shall bee told thee, what thou must doe*: Goe on then *Paul* on GODS name: and accept his instruction, whose destruction thou intendest. But how can he walke that is blinde? The excelling object hath certainely confounded the sense. Hee hath seene so much of Heauen, he now sees nothing vpon Earth: or hee now sees nothing, that is done vpon Earth; that hee may the rather attend to what is spoken from Heauen: or else the light is so within him; that (in comparison) all is but darke about him. According as he confessed, *I could not see, for the glory of that light.* The Sunne of Nature is but darkenesse to the Sense,

Act 22. 11.

Sense, and Body; where the Sunne of righteousnesse is light to the Soule and Minde. *Saul arose from the ground, and opened his eyes, but saw no man.* He did not lose, but change his sight. Happy priuation, to a better habit: Welcome blindenesse, that disposed to such a sight: Thrice blessed cæcation of one man, that was the illumination of the whole World. Such his blindenesse, was to better his Sight. Outward sight was taken from a Persecutor; inward light is vouchsafed to a Preacher. I will neuer complaine to be like Patient, for such a Recouery. Act. 9. 8.

As *Paul* said afterwards; so now *Saul* found: *Hee led captivity captiue, and gaue Gifts vnto men.* He that thought to haue taken Christians captiue, is himselfe taken captiue by Christ. Hee that would haue brought Saints bound from Eph. 4. 8.

Damascus, to *Ier usalem*; is him selfe led blinde from *Ierusalem* to *Damascus*. Who must leade *Saul* to *Damascus*, but those very hands, that should ha e holpen him to hale Saints to *Ierusalem*? Who must restore *Saul* in this City; but such an one, as *Saul* would haue imprisoned in the other? Not the Sheepe fals into the Wolfes hands, to destruction; but the Wolfe comes to the Sheepes hands for succour. The Foole prepares a Rod for his owne backe. *Haman* sets vp Gallowes for *Mordecai*, and himselfe is hanged thereon. It is wise and iust with God, to chaine a man in his owne Fetters, to intrap him in his owne Snare. Many a man hath beene taken in his owne Net. Mine Enemy diggeth a Pit for mee, and his owne foot may fall therein. Hee that would me euill, may also want my aide: Wisedome will teach

me

mee to preuent the one; to deny the other, charity will not suffer me.

Leaue *Paul* a while in the depth of his contemplations, to busie his now sequestred thoughts in a three dayes Theorye: in Blindenesse, with Fasting, to prayers: Seeing nothing but Heauen; feeding on nothing but faith; saying nothing but with Supplications. Now considers he his God, and selfe: Now fasts he from sinne, and prayes for Grace: now blesses he what happened, and abhorres what he intended: Now both bewayles he his life past, and reioyces in his present estate: yea now he learnes, and studies in three dayes; what all his life long, he must teach and preach. And now, while a Wolfe is turning to a Sheepe; behold, a Sheepe is comming to a Wolfe. A Wolfe, the Sheepe thought, and feared him; and yet comes,

for the Sheepheard not onely inioyned, but secured him. *Ananias*, a particular Doctour, and obscure, comes to create *Paul*, a generall Doctour, and famous among all Nations. *Iethro* could counsell *Moses*, a man learned in all the learning of the *Egyptians*: and *Ananias* is able to teach *Saul*, so brought vp at the feete of *Gamaliel*. It is wonted with God to make the foolish things of the world, both to refute and instruct the wise. After his Conuersion, comes his Calling: his spirituall Office, is next after his holy State. Imposition of hands is giuen both with good warrant, and vpon examination: the blinde receiueth both his former, and a better sight: the fasting is also filled with the Holy Ghost: and by the Sacrament of an holy initiation, the Father is honoured, the Brother receiued, the Mother comforted. The Church was sad, and disperced

through

through *Sauls* Persecution; but they meet, and make merry, at *Pauls* Conuersion. Besides the ioy of Saints on Earth; *there is ioy in the presence of the Angels of God, for one sinner that conuerteth*: O Lord, let thine holy Hoste reioyce for mee now; and let mee reioyce with them for euer:

Luk.15.10

Paul receiues the Grace, not of a Christian onely; but also of an Apostle: Not onely whereby himselfe is conuerted; but to conuert others also. First is hee conuerted; and in his Conuersion, called; and in his Calling, endowed with Gifts; and through his Gifts, is hee preaching; and Preaching the Summe and scope of all Texts; *That Christ was the Sonne of GOD*. *Saul*, that persecuted *Iesus*; is now *Paul*, preaching *Christ*: Now is hee as constant, to publish; as hee once was impudent to sup-

Act.9.20.

suppresse the Name of the LORD *Iesus*: And as ready to suffer for it with Patience; as hee was with violence, to offer against it: The Church did hitherto labour vnder none more, then him: but henceforward hee labours in it, more then all. Whatsoeuer he did to Christians; as a Christian, hee is now content to suffer. Of once a Tyrant,
Act.9.21. *destroying them that called on this Name in Ierusalem*; how fayne is hee to become a Mar-
Act.21.13. tyr afterwards? *I am ready noe to be bound onely, but also to dye at Ierusalem, for the Name of the LORD Iesus.* The Wolfe was not so eager, as the Lambe is meeke: once, not so greedy, to deuoure; as now a ready prey. In the same heart renewed, corrupted Nature was neuer so furious, as diuine Grace is zealous. Her loue of the Truth, hath laid downe

downe more liues, and with more alacrity, then the others spite hath taken away, euen with greatest cruelty. Such is the condition of either state of Life; a man must be doing, or suffering euill. Of the twaine, I had rather expect my Passions Coronation, then feare my Actions Condemnation.

Mee thinkes I should yet contemplate, *the chiefe of Sinners* (as he cals himselfe) and *the least Apostle*: Both how *Saul*, and the chiefe of Sinners; how *Paul*, and the least Apostle: Yea, therefore the least Apostle, because the chiefe of Sinners. Moreouer, and the *Chosen vessell*: How a vessell, and dishonouring him, that intended him for honour: how a Chosen vessell, wherein was prepared, Food for the hungry, and Physicke for the sicke. As also his Rapture in-

1 Tim. 1. 15.
1 Cor. 15. 9.
Act. 9. 15.

2 Cor. 12. 2. Rapture into the *third Heauen*; where hee heard and saw amongst Angels, more then he could vtter vnto men. I will onely abridge my slender Thoughts (oh that the vtmost of my Imitation, may but reach to the least of my Meditation) to consider his Diligence, his Patience; that seasoning and atchieuing all his actions; this his Passions Fruit and Guide. First, while I muse vpon his Constancy, Sobriety, Vigilancy; his Fidelity, Sincerity, Charity to GOD, Himselfe, and his Brethren: his Preachings, Prayses, Prayers; his Writings, Meetings, Greetings; his contempt of the World, his prize of Heauen; his handy Labour, and his bodily Trauell: I cannot but adore the Giuer, while I must admire the Graces; I must prayse the Authour in euery worke, whilest so I pon-

der

der each effect. Againe, while I addresse my Thoughts (I know not whether with more commiseration, or amazednesse) to thinke on, what, how, why hee suffered; to muse on his often, not ordinary Hunger, Cold, Nakednesse; his Stripes, Rebukes, Perils; by Sea and Land; Men and Beasts; Iewes and Gentiles, Tyrants, and Traitours, Friends and Foes: I know not whether I can rather praise his actions zeale; or his passions æquanimity. No doubt, the desire of Gods glory by him, stirred feruency in the one: and the ayme of his owne glory with God, settled Constancy in the other. The words of his owne mouth shall modestly and certainely witnesse the Trauell, and Reward of both: *I haue fought a good Fight, I haue finished my course, I haue kept the Faith: Henceforth there is laid vp for mee* 2 Tim. 4. 7. 8.

mee a Crowne of righteousnesse, which the LORD the righteous Iudge shall giue me at that day; and not to mee onely, but to them also that loue his appearing: I haue fought a good Fight: *Saul* fought but ill, *Paul* hath fought well. Grace puts downe Nature, in the like action: A Sheepe fights better then a Wolfe. *Paul* fought a good fight against the Aduersaries of Truth, and Honesty: against all such as either in Words gainesayed the Truth; or shamed Goodnesse, or Honesty in their deeds. Hee could not but fight, hee had so many Aduersaries; his Aduersaries were so euill, his fight must needes be good. *I haue finished my Course*: *Paul* alwaies so ranne, as to obtaine; hee strouc not onely, but wanne the prize; his Course was as long, as the World was wide, and yet hee fulfilled his Course.

Saul

Saul ranne madly to *Damascus*; but *Paul* happily finished his course. Not the Beginnings of a Christian are regarded, but alwaies the End. *Iudas* began well, but ended ill: *Saul* beganne ill, but ended well. I haue finished my course, *I haue kept the faith*: A good Christian will keepe the Faith, till hee finish his course: will as soone lose Being, as leaue Religion: and at once forsake both World and Church. *Henceforward there is layd vp for mee a Crowne, &c.* *Paul* hath laboured already, and now lookes for his Penny: Notwithstanding expects hee not his hire, as Merit; but Reward: herein alone is the Labourer vnworthy his Hire. The Crosse hath an end, the Crowne hath none: Nor is that for the time, so grieuous to indure, as this is alwayes glorious to inioy. Wee serue not GOD

for

for Nothing; Religion is not without her Reward; Our duty to God-ward, hath her due; and our labour in the LORD her hire, *And not to mee onely, but to them also that loue his appearing*: The Crowne is layd vp secretly, and safely, for so many as timely, and truely labour for it. GODS Gifts are neither priuate, nor proportionate: Neither bestowes hee all Glory vpon one; nor one glory vpon all. Not all manner of glory doe I beleeue to be granted to one; nor one measure of glory to all. Another may haue more of Heauen then I; but I shall haue no lacke: Neither shall I enuy him, that hath more; nor hee pitty mee, that hath lesse: I shall not repine at his abundance, but reioyce in mine owne sufficiency: Mine shall not be lesse to me; because his is more then mine: for the least

is

is Fulnesse; and the most is no superfluity of Ioy. I will onely, and euermore laud the Diuine Goodnesse; which out of the inexhaustible treasure of his Bounty, giueth to all abundantly to possesse.

The

The Monodie
OR,
Soliloquie.

VIew here my Soule,
upon one stage of Life,
As in a Maske,
Dame Nature, Lady Grace:
Both play their parts
with vnappeased strife;
While either seeks
each other to displace,
My soule doth iudge
it Tragicke-comedie
She sympathizing
i'th Psuchomachie.

First comes vp Nature,
foule, deformed Hagge;
Wither'd, crook't, lame,
bleer-ey'd, & stinking breath'd:
All cloakt ore with
corruptions filthy Ragge;
Foot-bound with cords
of sloath, head snake-bewreath'd.

My

My soule's agast,
to view so vile a Creature;
As once well formed,
now deformed Nature.

Malicious Witch,
and Grace-enuying Elfe;
She thunders Threats,
sticks not to slay and kill:
Because she would
none better then her selfe;
She euer thinkes,
none's Good, that's not as Ill.
My Soule she wonders
not, to see the strife;
When she but markes
what longs to Christian life.

The mis-shap't Monster
sieging Graces Towers,
In the first battle,
heaues her Battlements:
The Pillars stand
at which her enuy lowres;
Shee'le doe her spite,
to shake her Fundaments.

My

My Soule, this lesson
learne, and prone at length;
Our tryals euer
adaquate our strength.

In this fell onset
findes she force to fayle,
Not answ'ring to
her fury; for supply.
She goes, seekes, gaines,
afresh 'gins to assaile,
And also vaunts
backt with Authority.
My Soule! then sinne
is in her height and vigour,
When she may rage
with priuiledge, as rigour.

Insatiate Harlot,
more then Gulfe or Graue;
Oft surfetted,
yet neuer satisfy'd:
The more she hath,
the more still would she haue,
She craues, euen full;
and would not be deny'd.

My

My Soule ne're knew
the sinner did beginne
To line, that euer
would not line, to sinne.

The Monster mounted
on the top of pride,
Thinkes haughty Thoughts,
tush, now is all her owne.
Now, Grace diuine
windes not in words to chide,
But buckles with
the Champion, casts him downe.
My Soule! he
happily, and fairely fell;
Who by his Fall
was taught to rise so well.

The splendent lustre
of the glorious Queene,
Did so at once
illuminate the place,
The foule ill fauour'd
Hagge durst not be seene,
But vanished,
as sham'd to shew her face.

My

My Soule well notes,
though Nature keepe the hold
In straglingsheepe,
yet grace can bring't to Fold.

The Champion
ere while that ranne apace,
Lyes grouelings now,
ready to kisse the ground;
He dares not rise,
but rather learnes a Race
As neuer Foot
but sanctify'd, hath found.
My Soule! this lesson
is not enough learned,
How way, from way,
strait, broad, may be discerned.

With modest checke
she doth his boldnesse blame,
That he presumes
'gainst her to lift a sword:
Hereat he lyes
confounded much with shame,
Yeelds all with silence,
scarce dares speake a word.

My

My Soule! when Grace
complaines, or does accuse
Men euilly, and
oft, her grace abuse.

Seeing his heart
so broken with compunction,
She heales the wounds
the which her hands had made:
Withall imposes
this so soft iniunction;
To take vpon him
now, her warlike trade.
My soule! when thou
cast'st off vile Natures armes,
Thou straight must strike
vp graces loud alarmes.

She sends him to
a Captaine, to be trained,
And well instructed
in her feats of warre:
By whose direction
such art he gained,
Where he had ioy,
he now hath mortall iarre.

My Soule now being
a renewed Creature,
Will speake defyance,
to corrupted nature.

This man of God,
of warre, of courage stout,
Beares, and forbeares,
bestowes both, and receiues,
His trauell, zeale,
each Fury, and each Flout:
His actiue, passiue life,
with life he leaues.
My Soule cannot
more praise his acts sublimity,
Then she can laud
his Passions equanimity.

And now he blowes
the trumpet of renowme,
I'ue fought, kept, finish't,
good fight, the faith, my course:
My selfe expects
for me reserued Crowne;
Nor shall another
for mine fare the worse.

My

My soule fight then
good fight, and vndiminish't
Hold fast thy faith
vntill thy course be finish't.

FINIS.

Errata.

PAge 51. line 1. for *inuitable*, reade *imitable*, p: 85. l. 27. for *search*, r. *scarce*, p. 116. l. 13. for *expelled*, r. *appalled*, p. 169. l. 4. for *weakenesse*, r. *Natures weakenesse*, p. 189. l. 3. for *iumpes*, r. *inuites*, p. 233 l. 12 for *Petty*, r. *Piety*, ibid. l. 20. for *commend*, r. *command*, p. 235. l. 23. for *speape* r. *speake*, p: 239. l. 8. before the word *Behold*, r. *The Iewes in generall, neither well nor truely*, p. 260. l. 23. for *basely*, r. *busily*, p. 282. l. 14. dele *The same sinne, &c.* p. 302 l. 11. for *restraine*, r. *refraine*, p. 342. l. 11. r. *sit still*, p. 354. l. 25. r. *anouch me.*

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